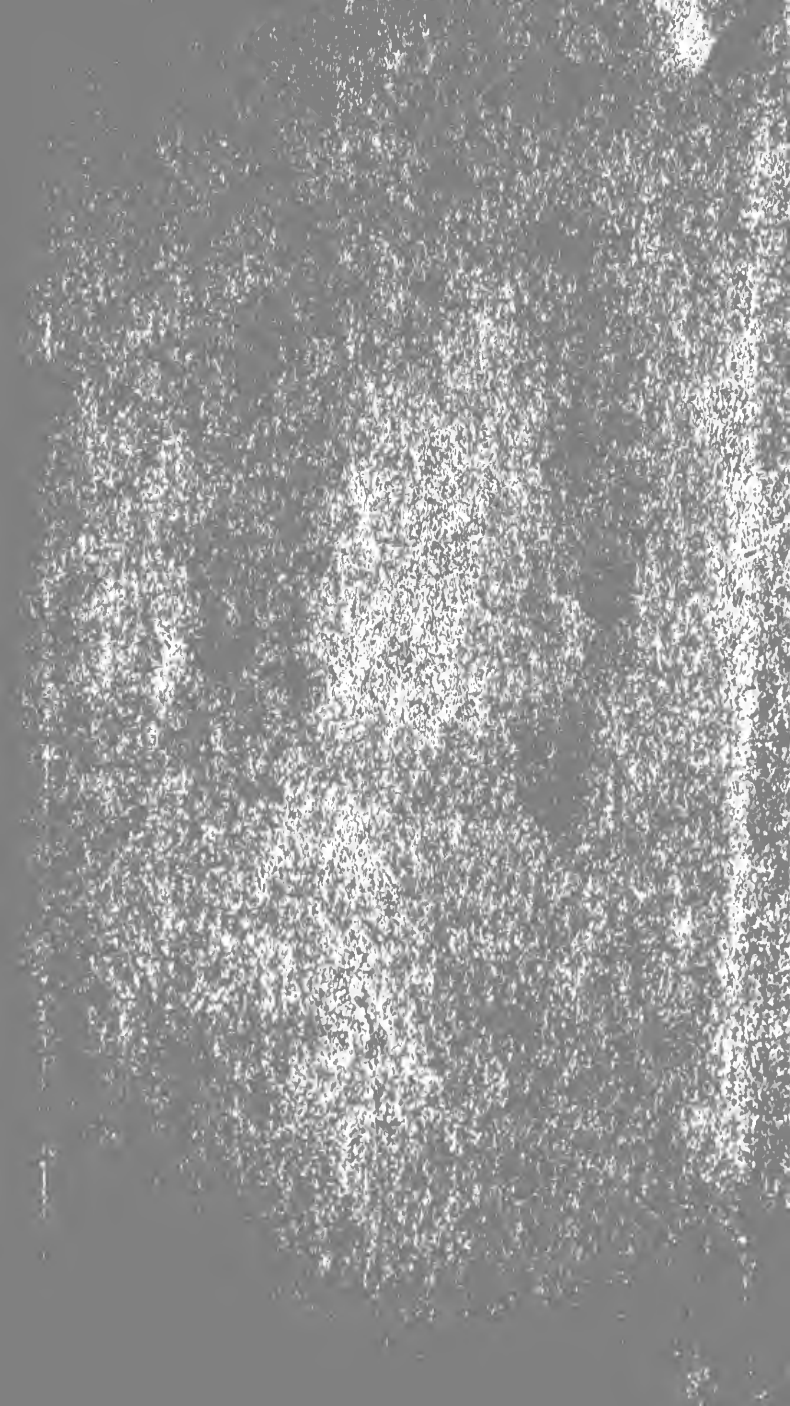


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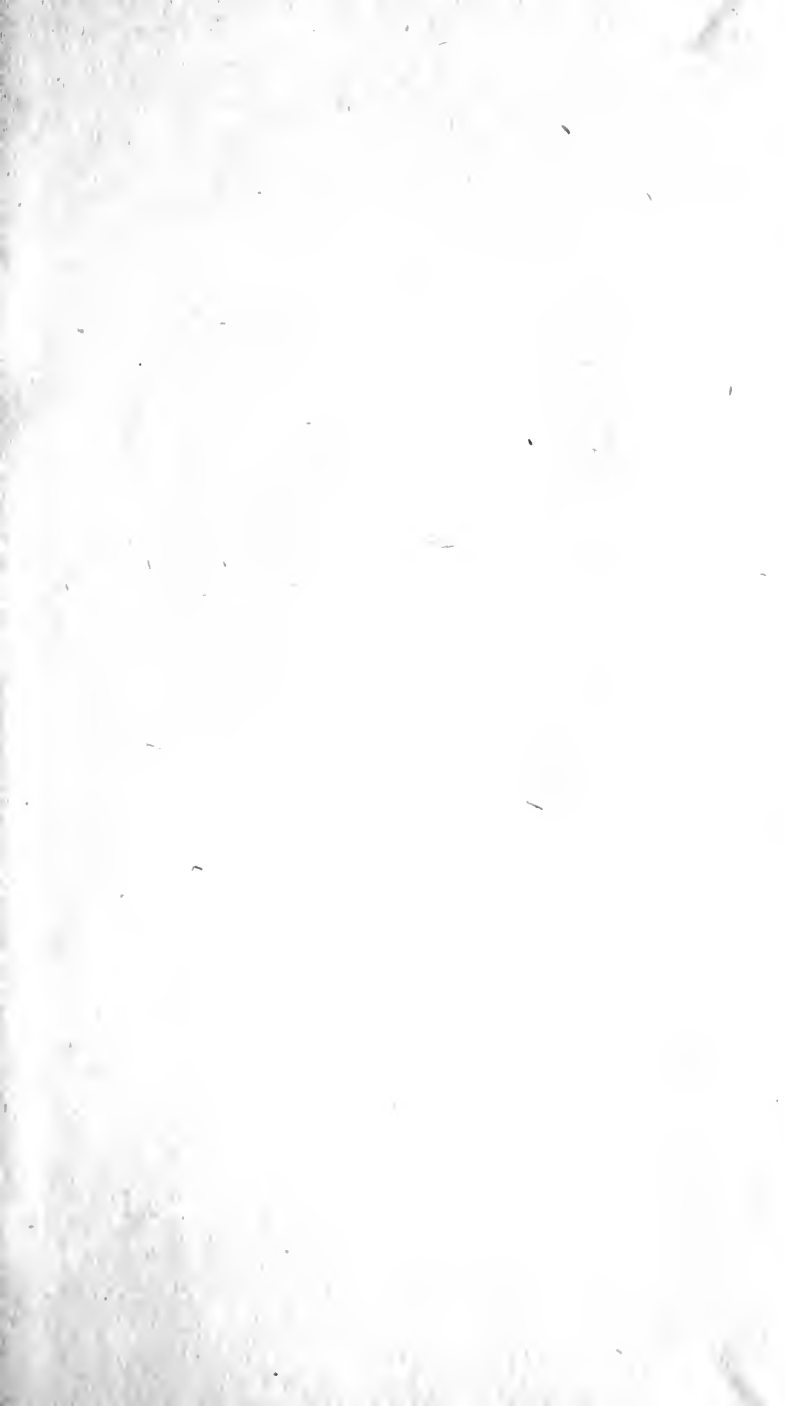
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THE
LIFE & ADVENTURES

OF

Sig Gaudentio di Lucca :

WRITTEN BY HIMSELF.

Giving an account of a Country in the midst of the vast Desarts of *Africa*, being unknown to any person except *Sig. Gaudentio*, and its inhabitants, altho' as Ancient, Populous, and Civilized, as the Chinese.

With a particular Account of their Antiquity, Origin, Religion, Customs, Policy, &c.—the manner how they got first over those vast Desarts,—and their method of travelling.

Interspersed with several most surprizing and curious Incidents.

COPIED FROM THE ORIGINAL MANUSCRIPT
KEPT IN ST. MARK'S LIBRARY AT VENICE.

By Simon Berington

First AMERICAN Edition.

NORWICH:

Printed and sold by JOHN TRUMBULL, at his
Printing-Office a few rods west from the Court
House.

M,DCC,XCVI.

Handwritten text, possibly a signature or name, appearing as a faint, curved scribble in the center of the page.



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LIFE & ADVENTURES

O F

Sign. Gaudentio di Lucca.

WROTE AT BOLOGNA IN ITALY.

MY name is *Gaudentio di Lucca*: I was so called, because my Ancestors were said to be originally of that place. Tho' they had been settled for some time at Ragusa, where I was born. My Father's name was Gasparino di Lucca, heretofore, a merchant of some note in those parts; my mother was a Corsican Lady, reported to be descended from those who had been the chief personages in that Island. My great grandfather, Barnardino di Lucca, was a soldier, and captain of the great Venerio's own Galley, who was general for the Venetians, in the famous battle of Lepanto against the Turks. We had a tradition in our family, that he was Venerio's son by a Grecian Lady of great quality, some say descended from the Paleologi, who had

had been Emperors of Constantinople. But she dying in childbed, and they having been only privately married, Venerio bred him up as the son of a friend of his who was killed in the wars.

But, to return to myself :

My father having a plentiful fortune, took particular care of the education of his children : he had only two sons, of whom I was the youngest, and a daughter who died young. Finding I had a great inclination to learning, he promoted it, by providing me with the best masters, until I was fit to go to the University. The knowledge of languages, being of great use as well as ornament to young gentlemen, he taught me himself that mixed language called *Lingua Franca*, so necessary in Eastern countries. It is a jargon of all languages mixed together. He afterwards sent me to the famous University of Paris to learn French, at the same time with my other studies ; where I lived some time, and maintained my theses of universal Philosophy under the celebrated *Monf. Du Hamel*.

I WAS entering into my 19th year, and had some thoughts of taking to the church ; when my brother wrote me the melancholy account of my father and mother's death, and the unfortunate occasion of it ; which in short was, That having lost his richest ship with all his effects by Pirates, and met with several other losses it threw him and my mother into so deep a melancholy, that it broke their hearts, dying in three weeks one after the other. My brother told me he was not able to maintain me at the University, as I had

had been; but acquainted me he had made a shift to rig out a small vessel, wherein he had put his all; and invited me to join the small portion that fell to my share, along with him, with which, he said, we could make a pretty good bottom; and so retrieve the shattered fortune of our family. Not to be too prolix, I followed his advice; he sold his house and gardens, to pay his father's creditors, and put what was left, together with my little stock, into that unfortunate bottom. We set sail from Ragusa, the third of March, A. D. 1688, for Cyprus and Alexandria; but, as we were pursuing our voyage, one morning in a prodigious fog, as if the sea were fatal to our family, we saw on a sudden two Algerine rovers coming close up to us, one on each side. We had scarce time to see where we were, when they fired upon us, and commanded us to yield, or we were dead men. My brother and I, considering that our all was at stake; and that we had better die honourably than be made slaves, called up our men, who were but 23 in all, of whom five were young gentlemen, who had engaged to try their fortune along with us. They were armed only with swords and pistols under their girdles; after a short consultation, we resolved to fight it out to the last man; we turned back to back to make head against both sides. My brother in the middle of one rank, and myself in the other; the enemy mounted our deck by crowds, looking on us as madmen, to pretend to make any resistance; but they were soon made to leap back, at least all that were able; for being close up with them, and the enemys crowded together, we fired our pistols so luckily, that scarce one missed doing execution. Seeing them in this confusion,

we

we made a push at them on each side, still keeping our ranks, and drove the remainder headlong off the deck; this we did twice before any of our men dropped. We were grappled so close, they had no use of their cannon or muskets, and scarce thought of firing their pistols at us, but expected we should yield immediately, or to have borne us down with their weight. The Arch-Pirate, who was a stout, well built young man, raged like a lion, calling his men a thousand cowards, so loud, that his voice was heard above all the cries of the soldiers. The edge of their fury was a little abated at the dropping of so many men. They began to fire at some distance; which did us more harm than their most furious attacks. My brother seeing his men begin to drop in their turn; ordered me to face the one ship, while he with his rank leaped in amongst the enemy in the other. He did it with such an intrepidity, that he made a gap among the thickest of them immediately. But their numbers closing together, their very weight drove him back in spite of all he could do, that he lost several of his men before he could recover his post. The enemy would neither board us, nor leave us; but firing at us continually, still killed some of our men. There were now only eleven of us left; and no hopes of victory or quarter after such obstinate resistance. They durst not come to a close engagement with us for all this; when my brother, to die as honourably as he could, once more leaped into the Pirate's ship, and seeing their captain in the midst of them, made at him with all his might, calling on the few he had left to second him, he soon cut his way through; but just as he was coming up to him, a cowardly

ly Turk clapt a pistol just below his two shoulder blades, and I believe shot him quite through the heart, for he dropped down dead on the spot. The Turk that shot him was run through the body by one of our men, and he himself, with the others that were left, being quite overpowered, were all cut in pieces.

I had yet left four men on my side against the lesser ship, and had until then kept off the enemy from boarding; but the pirates giving a great shout at my brothers fall, the captain of the ship I was engaged with, who was the Arch-pirate's brother, cried out to his crew, that it was a shame to stand all day firing at five men. So he leaps on my deck, and made at me, with his pistol steadily pois'd in his hand. I met him with equal resolution; he came boldly up within sword's length, and fired his pistol directly at my face; he aimed his shot so right, that one of the balls went thro' my hair, and the other scarr'd the side of my neck. But before he could second his shot, I gave him such a stroke with my broad sword, between the temple and the left ear, that he immediately fell and expired. Just at that moment, a musket-ball went thro' the brawny part of my right arm, and at the same time a Turk hit me on the back side of my head with the butt-end of his musket, that I fell on the body of my slain enemy. My companions, all but one, who died of his wounds soon after, fell honourably by my side. The Turks pour'd in from both ships like wolves upon their prey, and fell to stripping the dead bodies and threw them into the sea. All our crew beside myself were slain or gasping with
75 of the enemy. When they come to strip me
like

like the rest, I was just come to myself, being only stunned by the stroke of the musket: I had got upon my knees, endeavoring to reach my sword to defend myself to the last gasp, when three of them fell down upon me, and pressing me to the deck, while others brought cords and tied my hands, to carry me to the captain. He was dressing a slight wound he had in his leg with a pistol shot; and four women in Persian habits standing by; three of them seeming to be attendants to the fourth, who was a most exquisite beauty, except an Amazonian kind of fierceness in her looks. When I was brought thus bound to the Captain, they assured him I was the man, that had slain his brother, and done the most harm of any of the rest. The Captain in great fury, called for a new scymitar, he had in his cabin, said, let me cleave the head of this Christian dog, as he did my poor brother's. With that he drew the scymitar, and was going to strike, when to the astonishment of the very Barbarians, the strange lady cry'd out, O save that brave young man! and immediately falls down on her knees by me, catching me in her arms, and clasping me close to her bosom, and covering my body with her own, cryed out, strike, cruel man, but strike thro' me, for otherwise a hair of his head shall not be hurt. The Pirate lifted up his eyes towards Heaven, and with a groan enough to break his heart, said, how, cruel woman! shall this stranger in a moment obtain more than I can with all my sighs and tears! Is this your paramour that robs me of what I have sought for with the danger of my life? No, this Christian dog shall be no longer my cursed rival; and lifting up his hand, was going to strike again, when

She

She cry'd out again, hold, Hamet! this is no rival, I never saw his face before, nor ever will again, if you will but spare his life, there is something, says she, in this young man that he must not die; and if you will promise and swear by the most Holy Alcoran, you will do him no harm, I not only promise to be your wife, but give you leave to sell him to some honourable person for a slave, and will never see him more, say, will you Hamet.

AFTER a little pause, the Pirate swore in that solemn manner, never to do me any hurt directly or indirectly, and the lady ordered one of her servants to attend me constantly. So I was unbound, and was immediately carried under deck to the other end of the ship, when the Turk commanding his men to steer back for Alexandria, in order as I supposed, to dispose of me, that he might be rid, as he thought, of so formidable a rival.

WHILE I was under confinement, several of the Pirates were tolerably civil to me; knowing the ascendant the lady had over their captain, and being witnesses, how she had sav'd my life. One day being indisposed for want of air, I begged to be carried upon deck to breathe a little; when I came up, I saw the lady, with her woman, standing at the other end of the ship. I made her a very respectable bow at a distance; but as soon as she cast her eye upon me, she went down into the cabin, I suppose, to keep her promise with the Captain. After I was carried down again, I asked the most sensible and civilized of the Pirates, who their Captain was, and who was my
B fair

fair deliverer. How long, and by what means she came to be among them; because she seemed to be a person of much higher rank. He told me his Captain's name was Hamet, son to the Dey of Algiers; who had forsaken his father's house on account of his young mother-in-law's falling in love with him. For which reason his father had contrived to have him assassinated; but his younger brother, by the same mother discovered the design. So collecting a band of stout young men, they seized two of their father's best ships, and resolved to follow the profession they were now of, till they heard of their father's death. That as for the lady who had saved his life, she was the late wife of a petty Prince of the Curdi, tributary to the King of Persia, whose husband had been lately killed by treachery, or in an ambuscade of the wild Arabs. That the Prince had been sent by the King to Alexandria; who apprehending an insurrection among his subjects, had ordered him to treat for some troops of Arabian horse. That he went there with a very handsome equipage, and took his beautiful wife along with him; our Captain, happened to be there at the same time to sell his prizes, and sold several articles of great value, to the Curdish Lord and lady, he also contracted a particular friendship for him, (rather for his wife,) he attended them, and offered his service on all occasions.

At length the Curdish Lord performed his commission, and was upon the return, when we perceived our Captain to be extremely melancholy and pensive, but could not tell what was the cause of it. He told me in private one day, that he suspected there was a plot forming against himself,

himself,

himself, or the Curd, as he overheard some Arabian strangers, which indicated suspicions in him; he bid me to attend him well armed wherever he went. The event proved he had reasons for his suspicions; for one evening, as the Curd and his wife were taking the air, with our Captain, who was always of the party, passing thro' a little wood about a league out of town, six Arabian horsemen, very well mounted; came swiftly up to us, and without saying a word, two of them fired their pistols directly at the Curd's Lord, who was foremost, but by good fortune missed us all. The Curd drew his scymitar, and rushing in among them, cut off the foremost man's head, as clean as if it had been a poppy; but advancing too far, one of them turned short, and shot him in the flank, that he dropped down dead immediately, they then rode off with incredible swiftness. We conducted the disconsolate lady and her dead husband back to the town, where the people made no more of it, being accustomed to such things, than if it had been a common accident.

WHEN her grief was a little abated our Captain told the lady, that it was not safe for her to return home the same way that she came; that in all probability, those who had killed her husband were in confederacy with the disaffected party, and would way-lay her, either for his papers, or her goods. That he had two ships well-manned at her service, and would conduct her safe by sea to some part of the Persian Empire, from whence she might get into her own country. She consented at last, and went on board with her attendants and effects. Our Captain, you may be sure,

sure, was in no haste to carry her home, he had fallen desperately in love with her: So that instead of carrying her to any of the Persian dominions, he directed his course for Algiers; hearing his father was dead; but meeting with you, it has made him alter his measures for the present. He has tryed all ways to gain her love, but she would not give him the least encouragement, till this late accident, by which she saved your life. Here ended the Pirate's relation.

Not long after we arrived at Alexandria, where the Pirate sold all the effects, taken on board our ship. He determined to carry me to Grand Cairo, to sell me to a strange merchant he had an acquaintance with, where I should never be heard of more.

When we arrived at Grand Cairo, I was carried to the place where the merchants meet to exchange their commodities; there were persons of almost all the Eastern and Indian nations. At last, the Pirate and strange merchant spyed one another almost at the instant, after some mutual compliments, the Pirate told him he had met with such a person as he had promised to procure for him two years before, meaning myself. The merchant eyed me from top to toe, with the most penetrating look I ever saw in my life; yet seemed pleased at the same time; he was very richly clad, attended with three young men, who seemed rather sons than servants. He asked the Pirate what he must give for me; he told him, I had cost him very dear, and with that recounted to him all the circumstances of the fight, wherein I was taken; and to give him his due, represented

it no ways to my disadvantage. However, those were not the qualifications the merchant desired. What he wanted was a person who was a scholar, and could give him an account of the arts and sciences, laws, customs, &c. of the Christians.

THE Pirate told him, I was an European Christian, and a scholar, and could undoubtedly gratify him, with respect to my country. This made the merchant resolve to buy me. When they came to the price, the Pirate demanded 40 ounces of gold, and three silk carpets. The merchant agreed with him at the first word; only demanded all the books, globes, mathematical instruments, and in fine, whatever he had left of my effects into the bargain; this was agreed to, and I was delivered to the merchant. As soon as I was put into his power, he embraced me with a great deal of tenderness saying, I should not repent my change of life; his attendants came up to me, and embraced me in the same manner, calling me brother, and expressed great joy for having me of their company.

THE merchant bid the young men to take me down to the canvanera or inn, that I might refresh myself, and change my habit to the same as they wore. I was very much surpris'd at such unexpected civilities from strangers. But, before I went, I turned to the Pirate, and said to him with an air, that made the merchant put on a very thoughtful look; that I thanked him for keeping his promise in saving my life; but added, that tho' the fortune of war had put it in his power to sell me like a beast in the market, it might be in mine some time or other to render the
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like kindness. So we parted, the Pirate grumbling a little within himself. As they were conducting me to the canvassera where they lodged, I was full of this sorrowful reflection, that I was a slave still, tho' I had changed my master; but my companions comforted me with the most endearing words, telling me, that I need fear nothing: That I should esteem myself one of the happiest men in the world, when they were arrived safe in their own country, which they hoped would not be long. That I should be as free as they were, and follow what employment of life my inclinations led me to, without any restraint whatsoever. In fine, their discourse filled me with fresh amazement, and gave me at the same time a sort of juvenile desire to see the event.

WHEN I came to the house, I was struck with wonder at the magnificence of it, especially at the richness of the furniture; the house was one of the best in all Grand Cairo, tho' built low according to the custom of the country. It seems they always staid a year before they returned into their own country, and spared no cost to make their banishment, as they called it, as easy as they could. I was entertained with the most delicious fruits and the richest wines; by which I saw they were not Mahometans. Not knowing what to make of them, I asked them who they were; of what country, what sect and profession, and the like; they smiled at my questions, and told me they were children of the sun, and were called Mezoraniens; which was as unintelligible to me as all the rest. But, for their country, they told me I should see it in a few months, and bid me ask no further questions. Presently my mas-

ter came in, and embracing me, once more bid me welcome.—He then addressed me as follows: Young man, by the laws of this country you are mine; I have bought you at a very high price, but I know of no laws in the universe, that can make a free-born man become a slave to one of his own species. If you will voluntarily go along with us, you shall enjoy as much freedom as I do myself; You shall be exempt from all barbarous laws of those inhuman countries; whose brutal customs are a shame to the dignity of a rational creature. We are blest with the most opulent country in the world; we leave it to your choice to go along with us if you please; if you will not, I here give you your liberty, and restore to you all the remains of your effects, with what assistance you want, to carry you back again into your own country. Only, this I must tell you, if you go with us, 'tis likely you will never come back again, or perhaps desire it. Here he stopped, and observed my countenance with a great deal of attention.

I WAS struck with admiration of his generosity, and knew not what answer to give him. On the one hand the natural desire of liberty prompted me to accept my freedom; on the other, I considered my shattered fortune; that I was left in a strange country so far from home, among Turks and Infidels. The considerations made me resolve to go with him. I rose, and making a most profound reverence, my lord, said I, or rather my father and deliverer, I am yours by all the ties of gratitude a human heart is capable of; I resign myself to your conduct, and will follow you to the end of the world. This I said with

with such emotion of spirit, that I believe he saw into my very soul; for embracing me once more with a most inexpressible tenderness, I adopt you, said he, for my son; and these are your brothers, pointing to his two young companions; all I require of you is, that you live as such.

SOON after this, he gave orders to his attendants to withdraw, they obeyed immediately with a filial respect; then taking me by the hand he made me sit down by him, and asked me if it were really true, as the Pirate informed him, that I was an European Christian? I told him I was, and in that belief would live and die. So you may, said he, seeming pleased at my answer. He then enquired particularly into the laws of the Christians, and upon what principle they were founded; to all which questions, I gave him answers that I thought were applicable to them, and he appeared to be very much pleased, and told me, do but live up to your own laws and we require no more of you. Here he made a little noise with his staff, at which two of his attendants came in: He asked them if my effects were come from the Pirate? Being answered they were; he ordered them to be brought in, and examined them very nicely. There was among them some pictures of my own drawing, a repeating watch, two compass boxes, one of them very curiously wrought in ivory and gold, which had been my great grand father's given him by Venerio; a sett of mathematical instruments, draughts of statuary and architecture, by the best masters, with all which he seemed extremely pleased. After he had examined them with a great deal of admiration, he ordered one of his attendants

attendants to reach him a cabinet full of gold; he opened it to me and said, young man, I not only restore all your effects here present, having no right to any thing that belongs to another man, but once more offer you your liberty, and as much of this gold, as you think sufficient to carry you home, and make you live easy all your life. I was a little out of countenance, thinking what I said, in my answers to him with respect to the Christian laws, in which I mentioned the ill morals of the Christians, had made him afraid to take me along with him. I told him, I valued nothing now so much as his company, and begged him not only to let me go along with him, but that he would be pleased to accept whatever he saw of mine there before him: I do accept of it, says he, and take you solemnly into my care: I go along with those young men, and enjoy your liberty in effect, which I have hitherto only given you in words. Here some of his elder companions came in, as if they were to consult about business; the young men and myself, went to walk the town for our diversion.

WHILE we continued at Grand Cairo; I enjoyed the same liberty that I could have had, if I had been in Italy: All I remarked in my companions was an uneasiness they expressed to be so long out of their own country; but they comforted themselves with the thought it would not be long.—I cannot omit one observation I made of these young men's conduct while we staid in Egypt. They were all about my own age, strong and vigorous, and the handsomest race of people, perhaps, the world ever produced. We were in the most voluptuous and lewd town in the

the whole Eastern Empire ; the young women seemed ready to devour us as we went along the streets. Yet I never saw the least inclination to any thing of that nature. I imputed it at first to the apprehension of my being in their company, and a stranger ; but I soon found they acted by principle. As young men are apt to encourage, or rather to corrupt one another, I own I could not forbear expressing my wonder at it. They seemed surprized at the thought ; but the reasons they gave were as much out of our common way of thinking, as their behaviour. They told me for the first reason, that all the women they saw were either married, or particular men's daughters, or common. For married women, they said, it was such a heinous piece of injustice to violate the marriage-bed that every man living would look upon it as the greatest injury done to himself : How could they therefore in reason do it to another ? If they were daughters of particular men, bred up with so much care and sollicitude of their parents, what a terrible affliction must it be to them, or to ourselves, to see our daughters or sisters violated and corrupted, after all our care to the contrary ; and this too, perhaps, by those we had cherished in our own bosoms ? If common strumpets, what rational man could look on them otherwise than brute beasts, to abandon themselves to every stranger for hire ? As for the fatal effects of their impure embraces, no person was ignorant of. These reflections appeared so extraordinary in young men, and even Heathens, that I never shall forget them.

I FOUND sometime after our late conversation,
by

by their diligence in settling their affairs, and the cheerfulness of their countenance, that they had thoughts of departing from Egypt; they seemed to wait for nothing but orders from their governor.—In the mean time there happened an accident to me, which I now relate, thinking it may be gratifying to my readers. Besides, that it is interwoven with some of the chief occurrences of my life in the latter part of it. Our Governor whom they called Pophar, which signifies father of his people, and in which name, I shall always call him hereafter, looking at his Ephemeris, which he did very frequently, found by computation, that he had some time left to stay in the country, and resolved to go down to Alexandria, to see if he could meet with any more European curiosities, which are brought by merchants ships coming in perpetually at that season into the port. He took only two of the young men and me with him, to shew me, as he said, that I was entirely at my liberty, since I might easily find some ship or other to carry me into my own country: On the other hand, to convince him of the sincerity of my intentions, I generally kept in his company. While we were walking in the public places to view the several goods and curiosities, that were brought from different parts of the world, it happened that the Bassa of Grand Cairo, with all his family, was come to Alexandria on the same account, as well as to buy some young female slaves. His wife and daughter were then both along with him: The wife was one of the Grand Signor's sisters, seemingly about thirty, and a wonderful fine woman. The daughter was about sixteen, of such exquisite beauty and lovely features, as were sufficient

sufficient to charm the greatest Prince in the World*.

WHEN we perceived them the Pophar, who naturally abhorred the Turks, kept off, as if he were treating privately with some merchants. But, I being young and inconsiderate stood looking, tho' at a respectful distance, at the Bassa's beautiful daughter, from no other motive but mere curiosity. She had her eyes fixed on my companions and myself at the same time, and, as I supposed, on the same account. If I could have foreseen the troubles that short interview was going to cost both the Pophar and myself, I should have chose to have looked on the most hideous monster. I observed that the young lady, with a particuler sort of emotion, whispered something to an elderly woman that attended her, and she did the same to a page, who immediately went to two natives of the place, whom the Pophar used to hire to carry his things: This was to enquire of them who we were, They, as appeared by the event, told them, I was a young slave lately bought by the Pophar. After a while, the Bassa, with his train went away, and for my own part I thought no more of the matter. The next day, as the Pophar and we were walking in one of the public gardens; a little elderly man like an eunuch with a most beautiful

* The Bassa of Grand Cairo is one of the greatest posts in the Turkish Empire, and the most independant of any subject in Turkey; it is customary for the Sultans to give their daughters in marriage to such persons; who are often disliked by the husbands on account of their imperious behaviour.

beautiful youth with him, having followed us to a private part of the walks, came up to us, and addressing themselves to the Pophar, asked him, what he would take for his young slave, pointing at me; because the Bassa desired to buy him. The Pophar seemed to be more surprized at this unexpected question, than I ever observed him at any thing before, which confirmed me more and more in the opinion of the kindness he had for me.

AFTER the Pophar had recovered from his surprize, he told them very sedately that I was no slave; nor a person to be sold for any price, since I was as free as he was. They taking this for a pretext to enhance the price, produced some oriental pearls, with other jewels of immense value, and bid him name what he would have, and it should be paid immediately: Adding, I was to be the companion of the Bassa's son, where I might make my fortune forever, if I would go along with them. The Pophar persisted in the same answer, and said he had no power over me: They insisted I had been bought as a slave, but some time ago, in the Grand Signor's dominions, and they would have me. Here I interposed and answered briskly, that tho' I had been taken prisoner by the chance of war, I was no slave, nor would I part with my liberty but at the price of my life. The Bassa's son, for so he now declared himself to be, instead of being angry at my resolute answer, replied with a most agreeable smile, that I should be as free as he was, making the most solemn protestations by his most holy Alcoran, that our lives and deaths should be inseparable. Tho' there was some-
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thing in his words the most persuasive I ever felt within myself; yet considering the obligations I had to the Pophar, I was resolved not to go, but answered with a most respectful bow, that tho' I was free by nature, I had indispensable obligations not to go with him, and hoped he would take it for a determinate answer. I pronounced this with such a resolute air, as made him see there was no hopes.

WHETHER his desire was more enflamed by my denial, or whether they took us for persons of greater note than we appeared to be, I cannot tell; but I observed he put on a very languishing air, with tears stealing down his cheeks, which moved me to a degree I cannot express. I could scarce speak, but cast down my eyes, and stood as immoveable as a statute. This seemed to revive his hopes; he recovered himself a little, and with a trembling voice, replied, suppose it be the Bassa's daughter you saw yesterday, that desires to have you for her attendant, what do you say? I started at this, and casting my eyes on him more attentively, I perceived his swimming in tears, with a tenderness, enough to pierce the hardest heart. I looked at the Pophar, who I saw was trembling for me; and feared it was the daughter herself that asked me the question. I was soon put out of doubt, for in finding she had gone too far to go back, discovered herself, and said I must go along with her, or one of us must die.

CONSIDER my readers the perplexity I was in, she being a Turk and I a Christian: That my death must certainly be the consequence of such

Such a rash affair, were I to engage in it. That whether she concealed me in her father's court, or attempted to go off with me, it was ten thousand to one, we should both be sacrificed: Neither could the violence of such a sudden passion ever be concealed from the Bassa's spies. In a word, I was resolved not to go; but how to get off was the difficulty. I saw the most beautiful creature in the world all in tears before me, after a declaration of love, that exceeded the most romantic tales; youth, love and beauty, and even an inclination on my side pleaded her cause. But at length the consideration of the endless miseries I was likely to draw on the young lady, should I comply with what she desired, prevailed above all others. I was resolved to refuse, for her sake more than my own; and was just going to tell her so on my knees, when an attendant came running in haste to the other person, and told her the Bassa was coming that way. She was roused out of her lethargy at this, and her attendant immediately snatched her away, as the Pophar did me: She just cried out with a threat, think better on it, or die; so we were immediately out of sight of one another.

AFTER leaving her, I found a thousand reasons for what I did, more than I could think of before, and rejoiced that I had not accepted her proposal. While I was taken up in thinking of our late adventure, the good Pophar told me, this unfortunate affair would not end so, but that it might cost us both our lives, and something else that was more dear to him: Adding that we must make immediately off; that hav-

ing so many spies upon us, policy as well as expedition must be used. So he went directly to the port, and in the hearing of all, publicly hired a ship to go for Cyprus, and said they must necessarily go off that evening. We had really done so, but our companions and effects obliged us to return to Grand Cairo; but instead of going by sea, he called the master of the vessel, who was of his acquaintance and for a good round sum, privately agreed with him to sail out of the port and leave us, while he hired a boat at the other end of the town; and went that night directly for Grand Cairo.

As soon as we arrived at that city, we enquired how long before the Bassa, would return there. They told us in about a fortnight; this gave the Pophor time to pay off his house, pack up his effects, and get all things ready for his great voyage; but still with greater apprehension in his looks than ever I remarked in him. However, he told us, he hoped the affair would end happily; in five days time all things were in readiness for our departure. We set out a little before sun-set, as it is customary in those countries, and marched on but a slow pace until some distance from the city, in order to avoid any suspicion of flight. After travelling thus about a league up by the side of the river Nile, the Pophar leading the van, and the rest following in a pretty long string after him, we met five or six men coming down the river-side on horseback, who by their fine turbans and habits, shewed they were pages, or attendants of some great person. The Pophar turned off from the river, as if it were to give them way. They
passed

passed on very civilly without taking any further notice. I was the hindmost but one of our train, having staid to give our dromedaries some water. Soon after these came two ladies riding on little Arabian Jennets, with prodigious rich furniture, by which I guessed them to be persons of quality, and others gone before their attendants. They were not quite over against where I was, when the younger of the two ladies Jennet began to snort and start at our dromedaries, and became so unruly, that I apprehended the lady could scarce sit on him. At that instant, one of the led dromedaries coming pretty near, that, and the rustling of its loading, so frightened the Jennet, that he gave a bound all on a sudden, and being on the inside of us towards the edge of the bank, where not being able to stop his career, he flew directly off the precipice into the river, with the lady on him; but the violence of the leap, threw her off two or three yards into the water.

It happened very luckily that there was a little island just by where she fell, and her cloaths keeping her up for some minutes, the stream carried her against some stakes that stood just above the water, that caught her cloaths, and held her there. The shrieks of the other lady brought the nighest attendants up to us; but those fearful wretches durst not venture into the river to her assistance. I jumped off my dromedary with indignation, and throwing off my loose garment and sandals, swam to her, and with much difficulty getting hold of her hand, and loosing her garments from the stakes, I made a shift to draw her across the stream, till I brought her to land. She was quite senseless for some

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time

time ; I held down her head, which I had not yet looked at, to make her disgorge the water she had swallowed ; but I was soon struck with a double surprize, when I looked at her face, to find it was the Basha's daughter, and to see her in that place, whom I thought I had left at Alexandria.

AFTER some time, she came to herself, and looking steadily on me a good while, her senses not being entirely recovered : At last she cried out, O Mahomet, must I owe my life to this man ! and fainted away. The other lady who was her confident, with a great deal of pains brought her to herself again ; we raised her up, and endeavoured to comfort her as well as we could : No says she, throw me into the river once more ; let me not be obliged to a Barbarian for whom I have done too much already. I told her in the most respectful terms I could think of, that Providence had ordered it so, that I might make some recompence for the undeserved obligations she had laid on me ; that I had too great value for her merit, ever to make her miserable, by loving a slave such as I was, a stranger, a Christian, and who had indispensable obligations to act as I did.

SHE started a little at what I said ; but after a short recollection answered, whether you are a slave, an infidel, or whatever you please, you are one of the most generous men in the world. I suppose your obligations are on account of some more happy woman than myself ; but since I owe my life to you, I am resolved not to make you unhappy, any more than you do me.

I not only pardon you, but am convinced my pretensions are both unjust, and against my own honour. She said this with an air becoming her quality: She was much more at ease, when I assured her I was engaged to no woman in the world; but that her memory should be ever dear to me, and imprinted in my heart till my last breath. Here ten or a dozen armed Turks came upon us full speed from the town, and seeing the Pophar and his companions, they cried out stop villains, we arrest you in the name of the Bassa. At this we started up to see what was the matter, when the lady who knew them, bid me not be afraid; that these were men she had ordered to pursue me, when she left Alexandria. That hearing we were fled off by sea, she pretended sickness, and asked leave of her father to return to Cairo, there to bemoan her misfortune with her confidant; and was in those melancholy sentiments, when the late accident happened to her. That she supposed these men had discovered the trick we had played them in not going by sea, and on better information had pursued us this way. So she dismissed them immediately.

I was all this while in one of the greatest agonies that can be expressed, both for fear of my own resolutions and her: So I begged her to retire, lest her wet cloaths should endanger her health. I should not have been able to pronounce these words, if the Pophar had not cast a look at me, which pierced me thro', and made me see the danger I was in by my delay. His resolutions now seemed to be stronger than mine. She pulled off a rich jewel which I now wear o

my finger, and just said, with tears trickling down her beautiful cheeks: take this, and adieu! She then pulled her companion away, and never looked at me more.

I STOOD amazed, almost without life or motion in me, and cannot tell how long I might have continued so, if the Poplar had not come and congratulated me for my deliverance. I told him, I did not know what he meant by deliverance, and that I was afraid he would repent his buying of me, if I procured him any more of these adventures? If we meet with no worse than these, says he, I shall rejoice; no victory can be gained without some loss. He then commanded us to make the best of our way.

ALTHO' the Poplar was uneasy to be out of the reach of the fair lady and her faithless Turks, yet he was not in any great haste in the main, the present time for his great voyage not being yet come. There appeared a gaiety in his countenance, that seemed to promise us a prosperous journey. For my own part, tho' I was glad I had escaped my dangerous enchantress, there was a heaviness lay on my spirits, which I could give no account of; but the thoughts of such an unknown voyage, and variety of places, dissipated it by degrees.

WE were eleven in number, five elderly men, and five young ones, myself being a super-numerary person: We were all mounted upon dromedaries, which live a long time without drinking, and are made use of to travel over barren
sands.

sands upon that account. We had five spare ones to carry provisions, or to change in case any one of the other should tire on our journey. We went up the Nile, leaving it on our left hand all the way, steering our course directly for the upper Egypt. The river Nile divides Egypt in two parts length-ways; descending from Abyssinia with such an immense course, that the Ethiopians said it had no head, and running thro' the hither Ethiopia, pours down upon Egypt as the Rhine does thro' the Spanish Netherlands, making it one of the richest countries in the universe.

WE visited all the towns on that famous river upwards, under pretence of merchandizing; but the true reason of our delay was, because the Pophar's critical time for his great voyage was not yet come. He looked at his Ephemeris and notes almost every hour, the rest of them attending his nod in the most minute circumstances. As we approached the upper parts of Egypt, as nigh as I could guess, over against the desarts of Barca, they began to buy provisions proper for their purpose; but particularly rice, dried fruits, and a sort of dried paste that served us for bread. They did not buy their provisions at one place, to avoid suspicion.

WHEN we came over against the middle coast of the vast desert of Barca, we met with a delicate clear rivulet, breaking out of a rising part of the sands, and making towards the Nile. Here we alighted, drank ourselves, and gave our dromedaries to drink as much as they would: Then we filled all our vessels, made on purpose for carriage,

riage, and took in a much greater proportion of water than we had done provisions.—I had forgot to mention, that at several places as we passed, they dismounted and kissed the ground with a very superstitious devotion, and scraped some of the dust, which they put into golden urns, which they had brought on purpose, letting me do what I pleased all the while. This sort of devotion I guessed then, but found to be true afterwards, was the chief occasion of their coming into those parts; tho' carried on under the pretence of merchandizing. They did the same in this place; and when all were ready, the Popbar looking on his papers and needle, cried *gaul benim*, which I was informed, was as much as to say, Now children for our lives, and immediately as he had steered South all along before, he turned short on his right hand due West, cross the vast desert of Barca, as fast as his dromedary could well go; nothing but sands and sky appeared before us, and in a few hours were almost out of danger of any one's attempting to follow us.

BEING thus embarked, if I may say so, on this vast ocean of sand, a thousand perplexing thoughts came into my mind, which I did not reflect on before. Behold me in the midst of the inhospitable deserts of Africa, where whole armies* had often

* Antient histories gives us several instances of a great number of persons, and even whole armies, who have been lost in the sands of Africa. Herodotus in Thalia, says, that Cambyfes the son of Cyrus the great, in his expedition against the Ethiopians; was brought to such streights in those vast deserts, that were forced to eat every tenth

often perished. The further we advanced the more our danger encreased. I was with men, who were entire strangers to me. Who I was persuaded were Heathens and Idolaters: For beside their superstitious kissing the earth in several places, I observed they looked up towards the sun, and seemed to address their orisons to that Planet. I thought it was possible, that I was destined for a human sacrifice, to some Heathen God in the midst of that vast desert. But not seeing any arms they had, either offensive or defensive, except their short goads to prick on their dromedaries, I was a little easy: I had provided myself privately, with two pocket pistols, and was resolved to defend myself to the last gasp. As for the difficulty of passing the deserts, I reflected that their own lives were as much in danger as mine; that they must have some unknown ways of passing them over, otherwise they would never expose themselves to such evident danger.

I SHOULD have mentioned, that we set out a little before sun-set to avoid the heats, June the 9th, 1688, the moon was about the first quarter, and carried on the light till nigh dawn of day; the glittering of the sand or rather pebbly gravel, in which there were abundance of shining stones like jewels or chrystial, increased the light, that we could see to steer our course by the needle very well. We traveled at a vast rate, the
dromedaries

man before they could get back again. The other army which he sent to destroy the temple of Jupiter Hamman was entirely overwhelmed and lost in the sands.
[Herodot. Thalia.]

dromedaries pace was nearly running : I verily believe, from six o'clock in the evening till about ten the next day, we ran almost 120 Italian miles : We had neither stop or let, but steered our course in a direct line, like a ship under sail. The heats were not nigh so insufferable as I expected, for tho' we saw nothing we could call a mountain in those immense bares, yet the sands, or at least the way we steered was very high ground : That as soon as we were out of the breath of the inhabitable countries, we had a perpetual breeze blowing full in our faces, yet so uniform, that it scarce raised any dust ; partly because, where we passed, the sands were not of that small dusty kind, as in some parts of Africa, which fly in clouds with the wind overwhelming all before it, but of a more gravelly kind ; and partly from an imperceptible dew, which tho' not so thick as a fog, moistened the surface of the ground pretty much.

A LITTLE after nine next morning we came to some clumps of shrubby trees, with a little moss on the ground instead of grass : Here the wind fell, and the heats became very violent. The Pophar ordered us to alight and pitch our tents, to shelter both ourselves and dromedaries from the heats. Their tents were made of the finest sort of oil cloth I ever saw, prodigious light and portable, yet capable of keeping out both rain and sun.

HERE we refreshed ourselves and beasts till a little after six ; when we once more set out, and still continued steering directly West. We went on thus for three days and nights without any considerable

considerable accident, only I observed the earth seemed to rise insensibly higher, and the breezes only stronger, but the air itself much cooler.

ABOUT ten the third day we saw some more clumps of trees on the right hand, which looked greener and thicker than the former, as if some habitable vale was not far distant, as in effect it was not. The Pophar ordered us to turn that way, which was the only turning out of our rout we had met yet. By the cheerfulness of their countenances, I expected this was part of their country; but I was very much mistaken, we had a far more distant and difficult way to travel, than what we had before passed.

As we advanced, we found it to open and descend gradually; till we saw a most delightful vale, full of palms, dates, and other fruit-trees, entirely unknown in those parts, with such a beautiful smell from the odoriferous shrubs, as filled the whole air with perfumes; we rode into the thickest of it as fast as we could to enjoy the inviting shade. We eased our dromedaries, and took the first care of them; for on these all our safeties depended. After we had refreshed ourselves, the Pophar ordered every one to go to sleep as soon as he could, since we were like to have but little the three following days.

As soon as they had alighted from their dromedaries, they fell down flat on their faces and kissed the earth, which I took to be a congratulation for their happy arrival at so hospitable a place, but it was on a quite different account. I was the first awake after our refreshment; my
F thoughts

thoughts and fears tho' much calmer than they had been, would not suffer me to be so sedate as the rest. Finding the hour for departing was not yet come, I walked in that delicious place, which was so much the more delightful, as the desarts we had passed were dreadful and horrid: I passed on descending towards the center of the vale, not doubting by the greenness of the place, but I should find some water. I had not proceeded far, before I saw a most delicate rill. At that place the vale ran upon a pretty deep descent, so that I could see over the trees and shrubs below me, almost as far as my eyes could reach; encreasing or decreasing in breadth as the hills of sands, for now they appeared to be hills, would give it leave. Here, I had the most beautiful prospect that the most lively imagination can form to itself; the sunburnt hills of sand on each side, made the greens still look more charming.

AFTER I had drank my fill, and satisfied myself with those native rarities, I saw a large lion come out of the thicket, about two hundred paces below me, walking very quietly to the water to lap: When he had drank, he wiked his tail two or three times, and began to tumble. I took the opportunity to slip away back to my companions, very happy I had escaped so: They were all awake when I came up, and had been concerned for my absence.

THE Pophar seemed more displeas'd that I had left them, than ever I saw him; he mildly chid me for exposing myself to be devoured by wild beasts; but when I told them of the water and the lion, they were in a greater surprize looking,

looking at one another with a sort of fear in their looks, which I interpreted to be for my narrow escape ; but it was on another account. The Pophar spoke aloud, in *Lingua Franca*, to his countrymen, and told them that he thought we may let this man see all our ceremonies, especially, since it will soon be out of his power of discovering them, if he should have a mind to do it. At this they pulled out of their stores, some of their choicest fruits, a cruise of rich wine, some bread, a burning-glass, a thurible*, perfumes and other instruments commonly used in the heathen sacrifices. My blood ran cold at this sight : Which was such as I had never observed in them before, and suspected that I was really designed for a human sacrifice, to some infernal God or other ; but when I compared the Pophar's late words with what I saw, I contrived to sell my life as dear as I could.

THE Pophar ordered us to bring the dromedaries, and every article with us for fear, as he said, they should be devoured by wild beasts. We descended towards the center of the vale, where I saw the fountain. They went considerably lower into the vale, till it began to be very steep. but we found a narrow way made by art, and not seeming to have been very long unfrequented, which was more surprizing, because I took the place to be uninhabited, and even inaccessible to all but these people.

WE were forced to descend one by one, leading our dromedaries in our hands : I took particular

* An instrument to hold incense.

ticular care to be hindermost, keeping at a little distance from the rest for fear of a surprize. They marched down in a mournful kind of procession, observing a most profound silence all the while. At length we came into the finest natural amphitheatre that is possible to describe. At the upper part of the amphitheatre, where the break of the hill made that agreeable splanade, there stood an ancient pyramid, just after the manner of those in Egypt, but nothing near so large as the least of them. In the front of it that faced the vale, the steps were cut out in the form of an altar, on which was erected a statue of a venerable old man, done to the life, of the finest polished marble, or rather some unknown stone of infinitely more value. Here, I had not the least doubt, but that I was to be sacrificed to the idol: The Pophar seeing me at a distance called to me, to come and see their ceremonies. Then I thought it was time to speak or never; Father, said I, since you give me leave to call you so, I am willing to perform all your commands, where the honor of the supreme God is not called in question; but I am ready to die a thousand deaths rather than give his honor to another: I am a Christian, and believe one only God, the supreme Being of all Beings, and Lord of the universe; for which reason I cannot join with you in your idolatrous worship. If you are resolved to put me to death on that account, I here offer my life freely! if I am to be made a part of your infernal sacrifice, I'll defend myself to the last drop of my blood, before I will submit to it.

He answered me with a smile, rather than with any indignation, and, told me when I came

SIGNOR GAUDENTIO DI LUCCA.

to be better acquainted with them, I should find they were not so inhuman as to put people to death, because they were of a different opinion from their own. That this was only a religious ceremony they performed to their deceased ancestors, and if I had not a mind to assist at it, I might sit down at what distance I pleased.

WHEN the Pophar had said this, he and the rest of them fell down on their faces and kissed the earth: Then with the burning glass they kindled some odoriferous woods; put the coals in the thurible with the incense, and incensed the idol or statue: that done they poured the wine on the altar; set bread on the one side and fruits on the other; and having lighted two little pyramids of most delicious perfumes at each end of the great pyramid, they sat them down round the fountain, which I suppose was conveyed by art under the pyramid, and issued out in the middle of the amphitheatre. There they refreshed themselves very heartily with fruits, &c. and invited me to do the like; which invitation I reluctantly accepted. The Pophar turned to me and said, my son, we worship one most high God, as you do: what we did just now, was not that we believe any Deity in that statue, or adored it as a God, but only respect it as a memorial and in remembrance of our great ancestor, who heretofore conducted our forefathers to this place, and was buried in this pyramid. The rest of our forefathers, who died before they were forced to leave this valley, are buried all around us: this is the reason we kissed the ground, not thinking it lawful to stir the bones of the dead. We did the same in Egypt, because we were originally

nally of that land : our particular ancestors lived in that part, which was afterwards called Thebes. The time will not permit me to acquaint you at present, how we were driven out of our native country to this place, and afterwards from this place to the land we are now going, you shall know all hereafter.

This said, he told us it was time to make the best of our way, so they all got up, and having kissed the ground once more, the five elderly men scraped a little of the earth, and put it in fine golden vessels, with a great deal of care and respect. After refreshing ourselves again, we made our provision of fruits and water, and leading our dromedaries up the way we came down, we mounted and set out for the remainder of our journey.

We were now past the tropick of Cancer*, as I found by our shadows going Southward ; we went on thus a little bending towards the West again, almost parallel to the tropick. The breezes encreasing rather stronger than before, so that about midnight it was really cold. We gave our dromedaries water about sun rising and refreshed ourselves a little, then set out with new vigour at a prodigious rate ; still the breezes fell between nine and ten, however we made shift to go on, because they came again about noon ; between three and four was the hottest time of all. Besides, going now parallel to the tropick, we travelled

* When persons are beyond that Tropick, at mid-day the shadows of things are towards the South, because the sun is then North of us.

travelled on the hot sands, or even descending; whereas when we pointed Southwards towards the line, we found the ground to be insensibly rising upon us; but as we went on the flats, as if it had not been that we were almost on the ridge of Africa, which made it cooler than one can well believe, it had been impossible to bear the heats. When we rested, we not only pitched our tents for ourselves and dromedaries, but the sands were so hot, that we were forced to lay things under our feet to preserve them from burning.

THUS we travelled thro' those dismal deserts for four days, without sight of any living creature but ourselves. Sands and skies were all that presented to our view. The fatigue was the greatest I ever underwent in my life. The fourth day about eight in the morning, by good fortune for us, or else by the prudent forecast of the Pophar, who knew all his stations, we saw another vale towards the right hand, with some stragling trees here and there, but not looking nigh so pleasant as the first: We made to it with all our speed, and had much ado to bear the heats till we came to it. We alighted immediately, and led our dromedaries down the gentle descent till we could find a thicker part of it. The first trees were thin and old, as if they had just moisture enough to keep them alive: The ground was but just covered over with a little sun-burnt moss without any sign of water, but our stock was not yet gone. At length, as we descended, the grove increased every way. We rested a little, then continued to descend for some time, till we came into a very cool and thick shade. Here the Pophar told us, we must stay two or three days, perhaps longer.

longer, till he saw his usual signs, for proceeding on his journey, and bid us be sparing of our water for fear of accidents. We settled our dromedaries as before; for ourselves we could scarce take any thing, we were so fatigued; the Pophar ordered us some cordial wines, and told us, we might sleep as long as we would, only bid us be sure to cover ourselves well, for the nights were long, and even cold about midnight; we soon fell asleep, and did not awake till four the next morning. The Pophar being solicitous for all our safeties as well as his own, for this was the critical time of our journey, was awake the first of us. When we were up and refreshed ourselves, he told us we must go up on the sands again to observe the signs. We took our dromedaries along with us for fear of wild beasts, tho' we saw none, walking gently up the sands, till we came to very high ground. We had but a dreary prospect of sun-burnt plains, as far as our eyes could carry us, without grass, stick or shrub, except when we turned our backs to look at the vale where we had lain all night, which we saw spread and extended itself a vast way. He assured us, the notes left for rules by his ancestors, mentioned a spring in that vale below us, which running lower became a rivulet, but that either by an earthquake, or some flood of sand, it was quite choked up, running under ground without any one's knowledge, whether it broke out again, or was entirely swallowed up. He said also that by the most ancient accounts of his forefathers,

• Geographers agree, that rivers, and even great lakes in Africa sink under ground, and are gone ~~off~~ without any visible outlets.

fathers, the sands were not so dangerous to pass, as they are now, or of such vast extent, but had fruitful vales, much nearer one another than at present. He added, that he hoped to see the signs he wanted, for proceeding on our way; since there was no stirring till those appeared. That according to his Ephememeris and notes, they should appear about this time, unless something very extraordinary happened.

THIS was about eight in the morning, the 9th day after we set out for the desarts. He was every now and then looking Southward, or South-west, with great solicitude in his looks, as if he wondered he saw nothing. At length, he cried out with great emotions of joy, 'tis coming! Look yonder, says he, toward the Southwest, and see what you can discover, as far as your eyes can carry you; we told him, we saw nothing but some clouds of sands, carried round here and there like whirlwinds. That is the sign I want, continued he; but mark well which way it drives: We said it drove directly Eastward, as nigh as we could guess. It doth, says he; then turning his face Westwards, with a little point of the South, all those vast desarts are now in such vast commotions of storms and whirlwinds, that man and beast would soon be overwhelmed in those rolling waves of sands. He had scarce said this, but we saw at a vast distance, ten thousand little whirlspouts of sand, rising and falling with a prodigious tumult and velocity, Eastward, with vast thick clouds of sand and dust following it. Come, says he, let us go down to our resting-place, for there we must stay, till we see further, how matters go. As this appeared nearer to me

than any of the rest, I made bold to ask him what was the cause of this sudden phenomenon: he told me that about the full-moon there always fell prodigious rains, coming from the Western part of Africa, on this side the Equator, at the first coming, driving a little Southwest, for some time, then they turned almost South, and crossed the line till they came to the source of the Nile; in which parts they fell for three weeks or a month together, which was the occasion of the overflowing of that river. But that on this side the equator, it only rained about fifteen days, preceded by those whirlwinds and clouds of sand, which rendered all that tract impassable, till the rains had laid them again.

By this time we came down to our resting-place, and tho' we did not want sleep or refreshment, yet we took both to have the cool of the evening to recreate ourselves after so much fatigue, not being likely to move till the next evening at soonest.

At five in the evening, the Pophar called us up to go with him once more to the highest part of the desert, saying he wanted one sign yet, which he hoped to have that evening, or else it would be difficult to procure water, our provision of it being almost spent; and there were no springs in the deserts that we were to pass over, till we came within a long day's journey of the end of our voyage. However, he scarce doubted but we should see the sign he wanted this evening. When we came to the high ground, we could see the hurricanes play still: but what was more extraordinary, very few effects of that

Aerial tumult came our way, but drove on almost parallel to the Equator: The air looked like a brown dirty fog, towards the East & South-East, all the whirlwinds tending towards those parts: It began after some time to look a little more lightsome towards the West, but so, as if it were occasioned by a more strong and settled wind. At length we perceived at the farthest horizon, the edge of a prodigious black cloud, extending itself to the South West and Western points, rising with a discernible motion, tho' not very fast. We saw plain enough, by the blackness and thickness of it, that it prognosticated a great deal of rain.

HERE they all fell prostrate on the earth: Then raising up their hands and eyes towards the sun, they seemed to pay their adorations to that great luminary. The Popbar with an audible voice, pronounced some unknown words, as if he were returning thanks to that planet for what he saw. At this I stepped back, and kept myself at a distance, not so much for fear of my life, as before, as not to join with them in their idolatrous worship. For I could not be ignorant now, that they had a wrong notion of God, and if they acknowledged any, it was the sun: which in effect is, the least irrational idolatry people can be guilty of.

WHEN they had done their orisons, the Popbar turned to me, and said, I see you wont join with us in any of our religious ceremonies; but I must tell you, continued he, that cloud is the saving of all our lives: And as that great sun, pointing to the Luminary, is the instrument that draws it

up, as indeed he is the preserver of all our beings, we think ourselves obliged to return thanks to him. Here he stopped, as if he had a mind to hear what I could say for myself. I was not willing to enter into a religious dispute, however considering it my duty to make a short reply, I answered, that that glorious planet was one of the physical causes of the preservation of our beings, and of the production of all things; but that he was produced himself by the most high God, the first cause and author of all things in heaven and earth: The sun only moving by his order as an inanimate being, incapable of hearing our prayers, and only operating by his direction. However, I offered to join with him, in returning my best thanks to the most high God, for creating the sun, capable by his heat to raise that cloud for the saving our lives.

Thus I adapted my answer, as nigh to his discourse as I could, yet not so as to deny my faith. For I could not entirely tell what to make of them as yet; since I observed, they were more mysterious in their religious ceremonies, than in any thing else*, or rather this was the only thing they were reserved in. He pondered a good while on what I said, but at length he added, you are not much out of the way, you and I will talk this matter over another time; so turned off the discourse.

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* This agrees with all antient accounts of the first people of Egypt; witness their emblems, Hieroglyphicks, &c.

It was sun-set by that time we came down to the grove. We had some small flights of sand, caused by an odd commotion in the air, attended with little whirlwinds, which put us in some apprehensions of a sand shower; but he bid us take courage, since he could not find in all his accounts, that the hurricanes or rains ever came in any great quantity, as far as we were: the nature of them being to drive more parallel to the Equator; but he was sure that we should have some, and ordered us to pitch our tents as firm as we could, and draw out all our water-vessels, to catch the rain against all accidents. When this was done, and we had eat our suppers, we recreated ourselves in the grove, wandering about here and there, and discoursing of the nature of these phenomena. The grove grew much pleasanter as we advanced into it; there were many dates and other fruits, the natural produce of Africa. I made bold to ask the Pophar, how far that grove extended, or whether there were any inhabitants. He told me, he could not tell any thing of either. That it was possible the grove might enlarge itself different ways, among the winding hills; since his accounts told him, there had been a rivulet of water, tho' now there was none to be seen; but he believed there were no inhabitants, since there were no mention made of them in his papers. Nor did he believe any other people in the World beside themselves, knew the way, or would venture so far into those horrid inhospitable desarts. I asked how he was sure that was the place or by what rule he could know how far he was come, or where he was to turn to the right or left: having a mind to learn whether he had any certain knowledge of

the longitude, which creates such difficulties to the Europeans.

He stopped a little at my questions; then said without any apparent hesitation, why, said he, we know by the needle, how far we vary from the North or South point, at least till we come to the tropick*, if not, we can take the meridian and height of the sun, and knowing the time of the year, we can tell how near we approach to, or are off the equator. Yes, said I; but as there are different meridians every step you take, how can you tell, how far you go East or West, when you run either way in parallel lines to the tropick, or the equator. Here he stopped again, and either could not make any certain discovery, or

* Experimental philosophy tells us, that the needle is of little use in navigation, when under the line; but lies fluctuating without turning to any point of itself; because as some suppose, the current of the magnetic effluvia, flying from pole to pole, has there its longest axis, as the diameter of the equator is longer than the axis of the world. But whether this has the same effect on the needle by land, which is the case, as it has by sea, we must have more certain experiments to know, tho' it is probable it may.

† Wherever we stand, we are on the summit of the globe with respect to us. Whoever therefore thinks to go due West, parallel to the equator, or East, will not do so, but will cut the line at long-run, because he makes a greater circle. These men therefore, when they thought they went due West, were approaching to the line, more than they were aware of, and supposing the structure of the earth to be spheroidal, went up hill all the way, bating some small inequalities.

or had not a mind to let me into the secret. The first was most likely, however, he answered readily enough, and said, you please me with your curious questions, since I find you understand the difficulty. Why, continued he, all the method we have, is to observe exactly how far our dromedaries go in an hour, or any space of time: You see we go much about the same pace: We have no stops in our way, but when we know of it, to refresh ourselves or so, for which so long time is allowed. When we set out from Egypt, our point of travel was due West, our beasts gain so many miles an hour; thus it is easy to tell how much further West we are, than at first*. If we decline to the North or the South, we are sensible how many miles we have advanced in so many hours, and compute how much the declination takes off from our going due West. And tho' we cannot tell to a demonstrative exactness, we can tell pretty nigh.

THIS was all I could get out of him at that time, which did not satisfy the difficulty; then I asked him, how they came to find out this way or to venture to seek out a habitation unknown to all the World beside. He replied, for liberty and

* At first sight, it seems to be easier to find out the longitude by land than by sea, because we may be more certain how we advance. At sea, there are currents and tides, and settings in of the sea, which makes the ship go assant more or less insensibly. As yet there has been no certain rule found to tell us, how far we advance due East or due West. The elevation of the pole, or the height of the sun show us, how far we decline to the North or South, but we have no certain rule for the East or West.

and preservation of their laws. I dared not ask any further questions, seeing he gave such general answers.

By this time it began to be prodigious dark, for all it was full moon* ; we had some sudden gusts of wind that startled us a little. It lightened at such a rate, as I never saw in my life, tho' it was towards the horizon, and drove side-ways of us ; yet it was really terrible to see ; the flashes were so thick, the sky was almost in a light fire. We made up to our tents as fast as possible, and tho' only the skirts of the clouds hung over us, it rained pretty hard, so that a supply of water was soon procured. The thunder was but just audible at a vast distance, and for our comfort, drove still to the Eastward. I had very little inclination to rest, whatever my companions had, but pondering with myself, both the nature of the thing, and the prodigious skill these men must have in the laws of the universe, I staid with impatience waiting the event.

I was musing with myself on what I had heard and seen, not being able yet to guess with any satisfaction, what these people were, when an unexpected accident was the cause of a discovery, which made me see they were not greater strangers to me than I was to myself. The weather was stifling hot, so that we had thrown off our garments to our shirts, and bared our
breasts

* The full moon about the summer solstice generally brings rain, and the overflowing of the Nile is not known to be caused by the vast rains in the regions near the Equator.

breasts for coolness sake ; when there came a prodigious flash, or rather blaze of lightning, which struck full against the breast of one of the young men opposite to myself, and discovered a bright gold medal hanging down from his neck, with the figure of the sun engraved on it, surrounded with characters that were unknown to me, the very same in all appearance I had seen my deceased mother always wear about her neck, and since her death I carried with me for her sake. I asked the meaning of that medal, since I had one about me, as it appeared of the very same make. If the Popbar had been struck with lightning, he could not have been in a greater surprize than he was at these words: You one of those medals, said he, how in the name of wonder did you come by it? I told him my mother wore it about her neck from a little child, and with that pulled it out of my pocket. He snatched it out of my hands with a prodigious eagerness, and held it against the lightning perpetually flashing in upon

As soon as he saw it was the same with the other, he cried out, great sun, what can this mean? then asked me again where I had it? How my mother came by it? who my mother was? what age she was when she died? As soon as the violence of his extasy would give me leave, I told him my mother had it ever since she was a little child: that she was the adopted daughter of a noble merchant in Corsica, who had left her all his effects when my father married her: that she was married at thirteen, and I was then nineteen, and the second son, so that I guessed she was towards forty when she died. It must be Ispheua,

I

cried

cried he, with the utmost extasy, it must be she! Then he caught me in his arms and said, you are now really one of us, being the son of my father's only surviving daughter, my dear sister Iphena, whose remembrance made the tears run down the old man's cheeks very plentifully. She was lost at Grand Cairo about the time you mention, together with a twin-sister who I fear is never to be heard of. Then I reflected I had heard my mother say, she had been informed, the gentleman who adopted her for his daughter, had bought her when she was a little girl of a Turkish woman, of that place,—that being charmed with the early signs of beauty in the child, and having no children, he adopted her for his own. Yes, said the Pophar, it must be she; but what is become of the other sister; for, said he, my dear sister brought two at one unfortunate birth, which cost her her life; I told him I never heard any thing of the other.

THEN he acquainted me that his sister's husband was the person who conducted the rest to visit the tombs of their ancestors as he did now: that the last voyage he took, his wife who out of her great fondness had teased him and importuned him so much to go along with him, that tho' it were contrary to their laws, he contrived to carry her disguised in man's cloaths like one of the young men he chose to accompany him, in the expedition: that staying at Grand Cairo till the next season for his return, she proved with child of twins; and to his unspeakable grief, died in child-bed. That when they carried her up to Thebes to be interred with his ancestors, of which I should have a more exact information

By and by, they were obliged to leave the children with a nurse of the country, with some Egyptian servants to take care of the house and effects; but before they came back, the nurse with her accomplices ran away with the children, and as we supposed murdered them, rilled the house of all the jewels and other valuable things, and were never heard of afterwards.

BUT it seems they thought it more for their advantage to sell the children, as we find they did by your mother; but what part of the world the other sister is in, or whether she be at all, is known only to the great author of our being. However, continued he, we rejoice in finding those hopeful remains of your dear mother, whose resemblance you carry along with you: it was that gave me such a kindness for your person the first time I saw you, with something, methought, I had never observed in any other race of people beside. But, said he, I deprive my companions and children here of the happiness of embracing their own flesh and blood, since we all sprung from one common father, the author of our nation, with whom you are going to be incorporated once more. Here we embraced one another with a joy that is inexpressible.

NOW all my former fears were entirely vanished: tho' I had lost the country where I was born, I had found another, of which I could no ways be ashamed, being the most humane and civilized people I ever saw, and by all my hopes, one of the finest countries in the world; the only check to my happiness was, that they were Infidels. However, I was resolved not to let any
consideration

consideration blot out of my mind that I was a christian. On which account, when the Pophar would have tied the medal about my neck, as a badge of my race, I had some difficulty in the point, for fear it should be an emblem of idolatry, seeing them to be extremely superstitious. So I asked him, what was the meaning of the figure of the sun, with those unknown characters round about it? He told me the characters were to be pronounced *Omabim*, i. e. the sun is the author of our being, or more literally, the sun is our father. *Om* or *on*, signifies the sun, [this will be explained in another place.] *Ab* signifies father, *im* or *mim*, us. This made me remember, they had told me in Egypt that they were children of the sun; and gave me some uneasiness at their idolatrous notions. So I told him, I would keep it as a cognizance of my country, but could not acknowledge any but God to be the supreme author of my being. As to the supreme author, said he, your opinion is little different from ours.

BUT let us leave these religious matters till another time: We'll close this happy day with thanksgiving to the supreme Being for this discovery: to-morrow morning since you are now really one of us, I will acquaint you with your origin, and how we came to hide ourselves in these inhospitable deserts.

THE next morning the Pophar called me to him;

* These people are something like the Chinese, who worship the material heaven or sky, which some missionaries could think compatible with christianity.

him; son, said he, to fulfil my promise which I made you last night, and that you may not be like the rest of the ignorant world, who know not who their forefathers and ancestors were: whether they sprung from brutes or barbarians is all alike to them, provided they can but grovel on the earth as they do. You must know therefore, as I suppose you remember what I told you at our first station, that we came originally from Egypt. When you asked me how we came to venture thro' these inhospitable deserts, I told you it was for liberty and the preservation of our laws; but as you are now found to be one of us, I design to give you a more particular account of your origin.

Our ancestors did originally come from Egypt, once the happiest place in the world: altho' the name of Egypt, and Egyptians, has been given to that country, long since we came out of it, the original name of it was Mezzoraim, from the first man that peopled it, the father of our nation, and we call ourselves Mezzoraimians from him. We have a tradition deliver'd down to us from
Our

• The ancient Egyptians thought men, as well as insects, were produced out of the slime of the Nile, by the heat of the sun and called themselves Aborigines, as several other nation did. Tho' this wise man is inclined to think they were created by God; as it is evident and certain they were; for since we see one single insect cannot be produced without a cause, it is nonsense, as well as impossible, to imagine an infinite series of men and animals could be produced without a separate cause. On which account Atheism is one of the most foolish and absurd notions in the world.

our first ancestors; that when the earth first rose out of the water, six persons, three men and three women, rose along with it: either produced by the sun, or sent by the supreme deity to inhabit it. That Mezzorain our first founder was one of those six; who increasing in number, made choice of the country now called Egypt, for the place of his habitation, where he settled with 60 of his children and grand children all whom he brought along with him, governing them as a real father, and instructing them to live with one another, as brothers of one and the same family. He was a peaceable man abhorring the shedding of blood*, which he said would be punished by the supreme ruler of the world: extremely given to the search of sciences, and contemplation of the heavens †. It was he, who was the first inventor of all our arts, and whatever was useful for the

* It is certain from Bochart, and other learned authors, that the Egyptian government, as well as that of most nations, was at first patriarchal: till Nimrod founded the first kingdom or empire in the world; whose example others followed according to their power. However, the patriarchal government was soon broke in upon in Egypt, since they had kings in Abraham and Isaac's time, as we learn from the old Testament.

† The celebrated Bishop of Meaux in the third part of his Universal History gives a wonderful description of the justice and piety of the first Egyptians, who had such a horror of shedding man's blood that they punished their criminals after they were dead! which was as much in Terror, considering their superstitious reverence for their deceased friends and parents, as if they had been punished when alive.

the government of life, sprung from him; tho' his grandson Thaoth rather excelled him, particularly in the more sublime sciences.

Thus our ancestors lived for four hundred years, encreasing and spreading over all the land of Egypt, and abounding with the blessing of peace and knowledge, without guile or deceit, neither doing or fearing harm from any; till the wicked descendants of the other men, called Hicksoes, envying their happiness, and the richness of their country, broke in upon them like a torrent, destroying all before them, and taking possession of that happy place our ancestors had rendered so flourishing. The poor innocent Mezzoradians abhorring, as I said, the shedding of blood, and ignorant of all violence, were slain like sheep all over the country; their wives and daughters violated before their eyes. Those their merciless enemy spared, were made slaves to work and till the earth for their new lords.

But what was most intolerable was, that these impious Hicksoes, forced them to adore men and beasts, and even insects for Gods: nay, and some to see their children offered in sacrifice to those inhuman deities. This dreadful inundation fell at first only on the lower parts of Egypt, which were then the most flourishing; as many of the distressed inhabitants as could escape their cruel hands, fled to the upper parts of the country, in hopes to find there some little respite from their misfortunes. But alas! What could they do? They knew no use of arms: neither would their laws suffer them to destroy their own species: yet expected every hour to be devoured by their cruel

eruel enemies. The country to which they were now retired was too small for them, if they could have enjoyed it in peace. The heads of the families in such distress were divided in their counsels, or rather they had no counsel to follow: some of them fled into the neighbouring deserts, which you have seen are very dismal on both sides the upper part of that kingdom; they were dispersed like a flock of sheep scattered by the ravenous wolves. The consternation was so great, they were resolved to fly to the farthest parts of the earth, rather than fall into the hands of those inhuman monsters.

THE greatest part of them agreed to build ships, and try their fortune by sea. Our great father Mezzoraim, had taught them the art of making boats, to cross the branches of the great river (Nile): which some said he had learned by being preserved in such a thing from a terrible flood, that overflowed all the land. Which instrument of their preservation they so improved afterwards, that they could cross the lesser sea without any difficulty. This being resolved on, they could not agree where to go; some being resolved to go by one sea, some by the other. However they set all hands to work, so that in a years time they had built a vast number of vessels, trying them backwards and forwards along the coasts, mending what was deficient, and improving what they imagined might be for their greater security. They thought now, or at least their eagerness to avoid their enemies, made them think they could go with safety all over the main sea. As our ancestors had chiefly given themselves to the study of arts and sciences, and the knowledge of nature; they

they were the most capable of such enterprizes of any people in the world. But the apprehension of all that was miserable being just fresh before their eyes, quickened their industry to such a degree, as none but men in the like circumstances can have a just idea of. Most of these men were those who had fled in crowds from lower Egypt.

THE natural inhabitants of the upper parts, tho' they were in a very great consternation, and built ships as fast as they could; yet their fears were not so immediate, especially seeing the Hicksoes remained yet quiet in their new possessions. But news being brought them, that the Hicksoes began to stir again, more swarms of their cruel blood still flocking into that rich country, they resolved now to delay the time no longer, but to commit themselves, wives and children, with all that was most dear and precious, to the mercy of that inconstant element, rather than trust to the barbarity of their own species. They who came out of the lower Egypt, were resolved to cross the great sea, and with immense labour were forced to carry their materials partly by land, till they came to the outermost branch of the Nile, since their enemies coming over the Isthmus, tho' they hindered them from going out of their country by land, unless by the deserts, yet had not taken possession of that part of the country.

It is needless to recount their cries and lamentations at their leaving their dear country. I shall only tell you, that they ventured into the great sea, which they crossed, and never stopped till they came to another sea, on the sides of which

they fixed their habitation, that they might go off again in case they were pursued. This we learnt from the account of our ancestors, who met with some of them that came to visit the tombs of their deceased parents as we do; but it is an immense time since, we never heard any more of them.

THE other part, who were much the greater number, went down the lesser sea, [the Euxine sea,] having built their ships on that sea; they never stopped or touched on either side, till they came to a narrow part of it, which led them into the vast ocean, there they turned off to the left into the Eastern Sea, but whether they were swallowed up in the merciless abyss, or carried into some unknown regions, we cannot tell, for they were never heard of more. Only of late years, we have heard talk at Grand Cairo, of a very numerous and civilized nation in the Eastern parts of the world, whose laws and customs have some resemblance to ours; but who, and what they are, we cannot tell, since we have never met with any of them.

THE father of our nation, since we separated ourselves from the rest of the world, who was priest of the sun at No-om, called afterwards by those miscreants No-Ammon, because of the temple of Hammon, was not asleep in this general conflagration; but did not as yet think they would come up so high into the land. However, he thought proper to look out for a place to secure himself and family in case of need. He was the descendant, in a direct line, from the great Thzoth; and was perfectly versed in all the learned sciences of his ancestors. He guessed

there must certainly be some habitable country beyond those dreadful sands that surrounded him, if he could but find a way to it, where he might secure himself and family; at least till those troubles were over: for he did not at that time think of leaving his native country for good and all. But like a true father of his people, which the name of Pophar implies, he was resolved to venture his own life, rather than expose his whole family to be lost in those dismal desarts.

He had five sons, and five daughters married to as many sons and daughters of his deceased brother. His two eldest sons had even grand children, but his two youngest sons as then had no children. He left the government and care of all to his eldest son, in case he should miscarry, and took his two youngest sons who might best be spared, along with him. Having provided themselves with water for ten days with bread, and dried fruits, just enough to subsist on, he was resolved to try five days journey end ways thro' those sands, and if he saw no hopes of making a discovery in that time, to return again before his provisions were spent, and then try the same method towards another quarter.

In short, he set out with all secrecy, and pointing his course directly Westward, the better to guide himself, he came to the first grove that we arrived to, in a little more time than we took up in coming thither. Having now time enough before him, and seeing there was water and fruits in abundance, he examined the extent of that delicious vale: He found there was room enough to maintain a great many thousands in case

ease they should increase, and be forced to stay there some generations, as in effect they did. After this they laid in provisions as before, with fruits far more delicious than were ever seen in Egypt, to encourage them in their transmigration, and to set out again for his native country.

THE time prefixed for his return, was elapsed by his stay in viewing the country; so that his people had entirely given him up for lost. But the joy for his unexpected return with the promising hopes of such a safe and happy retreat, made them unanimously resolved to follow him. Wherefore, on the first news of the Hicsoes being in motion again; they packed up all their effects and provisions as privately as they could; but particularly all the monuments of arts and sciences left by their ancestors, with notes and observations of every part of their dear country, which they were going to leave; but hoped to see again when the storm was over.

THEY arrived without any considerable disaster, and resolved only to live in tents till they could return into their native country. As they increased in number, they descended further into the vale, which there began to spread it self different ways, and provided them with all necessaries and conveniences of life; so that they lived in the happiest banishment they could wish, but never stirred out of that vale for several years, for fear of discovery. The Pophar finding himself grow old (having attained almost to 200 years of age), tho he was tall and strong for his years, resolved to visit his native country once more before he died; and learn what news he could for

the common interest ; so he and two more disguised themselves and repassed the desarts again. They just ventured at first into the borders of the country : but alas when he came there, he found all the country over-run by those barbarous Hickfoes. All the poor remains of the Mezzorani-ans were made slaves ; and these barbarians had begun to build habitations, and establish themselves, as if they designed never more to depart the country. They had made No-om one of their chief towns, where they erected a temple to their Ram-God,* calling it No-Hammon ; with such inhuman laws and cruelties, as drew a flood of tears from his aged eyes†. When he had made what observations he could, and had visited the tombs of his forefathers, he returned to the vale, and died in that place where you saw the pyramid built to his memory.

Not many generations after, the Mezzorani-ans being made desperate by the tyrannical oppression of the Hickfoes, were forced to break in upon their primitive-laws, which forbade them shedding of blood ; made a general-insurrection, and calling in their neighbours round about, fell upon the Hickfoes when they least expected

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* Jupiter Hammon, whom Bochart proves to have been Ham or Cham, the son of Noah, was represented with a Ram's Head, which was held in such abomination by the first Egyptians, from whence they called those first invaders Hickfoes.

† It is here meant Busyridis Aras, so infamous in Antiquity ; or the cruel Busyris, who sacrificed his guests.

it, and drove them out of the country. They were headed by a brave man of a mixt race, his mother being a beautiful Mezzoranian, and his father a Sabran*. After this young conqueror had driven out the Hicksoes, he established a new form of government, making himself king over his brethren, but not after the tyrannical manner of the Hicksoes, and grew very powerful. Our ancestors sent persons from time to time to inform themselves how matters went. They found the kingdom in a flourishing condition indeed, under the conquering Soss, for so he was called. He and his successors had made it one of the most powerful kingdoms of the earth; but the laws were different from what they had been in the time of our ancestors, or even from those the great Soss had established. Some of his successors began to be very tyrannical; they made slaves of their brothers, and invented a new religion; some adoring the sun, some the Gods of the Hicksoes; so that our ancestors, tho' they might have returned again, as they could not think of altering their laws, chose rather to continue still in that vale under their patriarchal government. Nevertheless, in process of time they increased so much, that the country was not capable of maintaining them, so that they had been obliged to return had not another Revolution in Egypt forced them to seek out a new habitation.

THE 19

* These Sabrans were the descendants of some of the sons of Chush, or Chus, a very tall race of men, great negotiators, and more polite than the other Arabians.

THIS change was made by a race of people called Cnanim*, as wicked and barbarous in effect, but more politick than the Hicksoes; being driven out of their own country, by others more powerful than themselves, they came pouring in, not only over all the land of Mezream, but all along the coast of both seas, destroying all before them, with greater abominations than the Hicksoes had ever been guilty of. Here our forefathers were in the most dreadful consternation imaginable. There was now no prospect of ever returning into their ancient country. They were surrounded with desarts on all sides. The place they were in began to be too narrow for so many thousands as they were increased to: nay, they did not know but the wicked Cnanim might find them out some time or other.

BEING in this distress, they resolved to seek out a new habitation; and to this end they compared all the notes and observations on the heavens, the course of the sun, the seasons and nature of the climate, and whatever else might direct them what course to steer. They did not doubt but that there might be some habitable countries in the midst of those vast desarts, perhaps as delicious as the vale they lived in, if they could but come at them. They sent out some persons to make discoveries, but without success. The
lands

* These in all appearance were the wicked Chananeans, who being to be destroyed, and being driven out of Chanaan by Jashua, dispersed themselves, and invaded the greatest part of the countries round about them.

sands were too vast to travel over without water, and they could find no springs nor rivers; at length the most sagacious of them began to reflect, that the annual overflowing of the great river Nile, whose head could never be found out, must proceed from some prodigious rains which fell somewhere Southward of them about that time of the year; which rains, if they could but luckily meet with, might not only supply them with water, but also render the country fertile where they fell. Accordingly the chief Pophar assisted with some of the wisest men, generously resolved to run all risks to save his people. They computed the exact season when the Nile overflowed, and allowed for the time the waters must take in coming down so far as Egypt. They thought therefore, if they could but carry water enough to supply them till they met with these rains, they would help them to go on further.

At length five of them set out with ten dromedaries, carrying as much water and provisions as might serve them for fifteen days to bring them back again in case there was no hopes. They steered their course as we did, tho' not quite so exact the first time, till they came to the place, where we are now. Here, as their observations tell us, they found a little rivulet, which is since swallowed up by the sands, they filled their vessels and went up to observe as we did. But seeing the signs of the great hurricanes, that which was our greatest encouragement, had like to have driven them into despair; for the Pophar thought that they should certainly be swallowed up in those

those stifling whirlpools. This apprehension made him lay aside all thoughts of proceeding towards that climate; and now his chief care was how to get back again with safety for himself and his people. But finding all continue tolerably serene where they were, they made a halt in order to make some further observations. In the meantime, they reflected that those hurricanes must be fore-runners of tempests and rain.

THEN they remembered that no rain, or what was very inconsiderable ever fell in Egypt*, or for a great way South of it, till they came within the tropicks; so they concluded that the rains must run parallel with the equator, both under it, and for some breadth on both sides, till they met the rise of the river Nile, and there caused those vast inundations that were so hard to be accounted for by other people. That in fine, those rains must continue a considerable while, and probably tho' beginning with tempests, might continue in settled rain capable of being passed thro'. Then he at first resolved to venture back again to the first vale: But being a man of great prudence, he presently considered, that as he could not proceed on his way without rains, so he could not
come

* This is well known by all the descriptions of that country, the inundation of the Nile supplying the want of it, and making it one of the most fertile kingdoms in the world; every one knows it was once the granary of the Roman Empire. However, some small rain fall sometimes; nor is there any more higher up in the country. The overflowing of the Nile is known to be caused by vast rains falling under the line, or about that climate.

come back again but by the same help, which coming only at one season, must take up a whole year before he could return. However, he was resolved to venture on, not doubting if he could but find a habitable country, he should also find fruits enough to subsist on, till the next season. Therefore he ordered two of his companions to return the same way they came, to tell his people not to expect him till the next year, if providence should bring him back again: but if he did not return by the time of the overflowing of the Nile, or thereabouts; then they might give him over for lost, and must never attempt that way any more.

THEY took their leaves of one another, and set out at the same time, two of them for their home in the first vale, and the other three for those unknown regions, being destitute of all other helps but those of a courageous mind. The three came back to this place, where it thundered and lightened as it does now: but the Popbar observed it still tended side-ways, and guessed when the first violence was over, the rains might be more settled. The next day it fell out as he foresaw; as soon as he perceived that, he launched boldly out into that vast ocean of sands & rain, steering his course Southwest, rather inclining towards the South. They went as far as the heavy sands and rains would let them, till their dromedaries could hardly go any further. Then they pitched their tents and refreshed themselves, in order to undergo new labour; they observed the sands to be of a different kind from what they had been hitherto, so fine, that any gust of wind

must overwhelm man and beast, only the rains had clogged them.

THEY went on thus for ten days, till the rains began to abate, then they saw their lives or deaths would soon be determined. The eleventh day the ground began to grow harder in patches, with here and there a little mois on the surface, and now and then a small withered shrub. This revived their hopes, that they should find good land in a short time, and in effect the soil changed for the better every step they took. The twelfth and thirteenth day cleared all their doubts, and brought them into a country, which tho' not very fertile, had both water and fruits, with a hopeful prospect further on of hills and dales all habitable and flourishing. When they had reposed themselves for some days, they proceeded further into the country, which they found to mend upon them the more they advanced into it. They knew they were not to return till next next year, so they sought the properest place for their habitation. They set up marks at every moderate distance not to lose their way back again. They made for the highest hills they could see, from whence they perceived an immense and delicious country every way; but to their greater satisfaction, no inhabitants.

THEY wandered thus at pleasure thro' those natural gardens, where there was a perpetual spring in some kinds of the produce of the earth, and the ripeness of autumn with the most exquisite fruits in others. They kept the most exact observations possible; which ever way they went, there

there were not only springs and fountains in abundance, but as they guessed, for they kept the higher ground, the heads of great rivers and lakes, some of which they saw, till they were satisfied there was room enough for whole nations without any danger, as they could find, of being disturbed.

When they come back to their first station, they there waited the proper season for their return. The rains came something sooner than the year before, because they were further Westward. The hurricanes were nothing like what they were in the vast sands. As soon as they began to fix in settled rains, they set out again as before, and in twenty days time from their last setting out, happily arrived at the place where they left their dear friends and relations; whose joy for their safe and happy arrival was greater than I can pretend to describe. Thus this immortal hero accomplished his great undertaking, so much more glorious than all the victories of the greatest conquerors, as it was projected, formed, and executed by his own wisdom and courage; not by exposing and sacrificing the lives of thousands of his subjects, but by exposing his own life for the safety of those that depended on him.

It were too tedious to recount to my readers all the difficulties and troubles they had, both in resolving to undertake such a hazardous transmigration, as well as those of transporting such a multitude, and all their effects over those merciless sands, which they could only pass at one season of the year. But the voyage being at length

length resolved on, and the good Popbar wisely considering the difficulties, necessity the mother of invention, urging him, at the same time, to gain as much time as he could, since the vale where they were at present was sufficient to maintain them till the rains came; got all his people hither in the mean time, to be ready for the season. The new-born children were left with their mothers, and people to take care of them, till they were able to bear the fatigue. Thus, in seven years time, going backwards and forwards every season, they all arrived safe, where we ourselves hope to be in ten or twelve days time. Here he ended his relation.

By this time, the Popbar ordered us to refresh ourselves, and prepare all things for our departure, tho' the storm of thunder and lightning did not cease till towards morning. At length all things were ready for motion; so we marched easily on, till we came into the course of the rains. On each side of the dromedaries, there was open vessels fixed, to catch water for our use; we were also provided with fine oil cloth, for the purpose of covering ourselves and beasts. All the sands were laid, and even beaten hard by the rains, tho' heavy and cloggy at the same time. We made as much way as ever we could for five days, just resting and refreshing ourselves when it was absolutely necessary; nothing could be more dismal than those dreary solitary deserts, where we could neither see sun nor moon, but had only a gloomy, malignant light, just sufficient to look at the needle, and take our observations. On the sixth day we thought we saw something move

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sideways

sideways of us, on our right hand but seemingly passing by us, when one of the young men cried, "there they are," and immediately crossed down to them. Then we perceived them to be persons travelling like ourselves, crossing in the same manner up towards us. I was extremely surprized to find, that those deserts were known to any but ourselves. But the Pophar soon put me out of pain, by telling me, they were some of their own people, taking the same season to go for Egypt, and on the same account.

By this time we were come up to one another. The leader of the other caravan, with all his company, immediately got off their dromedaries, and fell prostrate on the earth before our Pophar; at which he stepped back, and cryed, "Alas! is our father dead?" They told him, yes; and that he being the first of the second line, was to be Regent of the kingdom, till the young Pophar who was born when his father was an old man, should come to the age of fifty. Then our people got off, and prostrated themselves before him,* all but myself; as soon as the ceremonies were over, they came and embraced me, and welcomed me into their brotherhood with the most sincere cordiality, as if I had been one of their nation. The Pophar soon told them what I was, which made them repeat their caresses with new extasies of joy peculiar to those people. The Pophar asked them, how they came to direct their course so much on the left hand, expecting to have met them the day before; they told us that

* The Eastern manner of shewing respect.

that but the day before they had like to have lost themselves by the darkness of the weather, and their too great security ; for, bearing too much on the left hand, one of their dromedaries floundered, as if he were got into a quicksand*. The rider immediately dismounted, and with so much haste, that the poor beast going on further into the quick-sands, was lost. The Pophar then told them, that there was such a place marked down in their ancient charts, which, being so well acquainted with the roads, they had never minded of late years : That he supposed those quick-sands, to be either the rains, which had sunk thro' the sands, and meeting with some strata of clay, stagnated, and were forming a lake, or more probably, it was the course of some distant river, rising perhaps out of a habitable country, at an unknown distance, but had lost itself in those immense sands.

Our time not allowing us to stay long, each caravan set out again for their destined course, having but five or six days journey to make, that is, as far as we could travel in so many days and so many nights ; for we never stopped but to refresh

*Persons may wonder to hear of quick sands in the midst of the sun burnt deserts of Africa. But the thing will not appear so improbable, when we come to examine the reasons of it. It is very well known there are vast lakes in some parts of Africa, which have no visible outlets ; there are rivers also that lose themselves in the sands, where sinking under for some time, they may form sandy marshes, or quick sands, as some call them.

fresh ourselves. The air now grew much cooler, and the nights longer. The tenth day of our journey, I mean from the last grove or resting place, one of our dromedaries failed; they would not let it die, for the good it had done, but two of the company having water enough, and knowing where they were, stood behind, to bring it along with them.

We now found the nature of the sands and soils begin to change, as the Pophar had informed me; the ground began to be covered with a little moss, tending towards a greenward, more like barren downs than sands; and I perceived in some places unexpectedly, instead of those barren gravelly sands, large spaces of tolerable good soil; at length to our inexpressible joy and comfort, we came to patches of trees, and grass, with fanning falls and heads of vales which seemed to enlarge themselves beyond our view*. The rains were come to their period; only it appeared a little misty at a distance before us, which was partly from the exhalations of the country after the rainst, partly from the trees and hills stopping the clouds, by which we found that the weather did not clear up in the habitable countries
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* The prodigious height of the sands in Africa, in those parts which lye between the tropicks, may not only be the cause of the sands or gravel sinking in greater quantities at the decrease of the flood; but the most extensive vales may have their rise from very small gullets at first.

† It is very natural to think, that those barren sun-burnt desarts send up but few exhalations;

As soon as in the barren deserts. The perfumes of the spicy shrubs and flowers, struck our senses with such a reviving fragrancy, as made us almost forget our past fatigue, especially me who had not felt the like, even in the first vale: neither do I believe all the odours of the Happy Arabia could ever come up to it.

HERE the Pophar ordered us to stop for refreshment, and added we must stay there till the next day. We pitched our tents on the last descent of those immense bars, by the side of a little rill that issued out of the small break of the Downs, expecting further orders.

THE cause of our stay in that place was not only upon the account of our companions that we had left behind us, (now that we were out of danger) but on a ceremonious account, as my readers will see by and by; they were also to change their habits, that they might appear in the colours of their respective tribe or name, which were five, according to the number of the sons of the first Pophar, who brought them out of Egypt, whose statue we saw at the pyramid. By their laws, all the tribes are to be distinguished by their colours; that wherever they go, they may be known what name they belong to, with particular marks of their posts and dignities, as I shall describe to my readers afterwards. The grand Pophar's colour, who was descended from the eldest son of the antient Pophar, was a flame colour, or approaching nigh the rays of the sun, because he was chief priest of the sun. Our new regent's colour was green spangled with

Suns of gold as your reverences saw in the picture; the green representing the spring which is the chief season with them. The third colour is a fiery red for the summer. The fourth is yellow for Autumn; and the fifth purple, representing the gloominess of winter; for these people acknowledging the sun for the immediate governour of the universe, mimick the nature of his influence as nigh as they can.

THE women observe the colours of their respective tribes, but have moons of silver intermixt with the suns, to shew that they are influenced in a great measure by that variable planet. The young virgins have the new moon; in the strength of their age the full moon; as they grow old, the moon is in the decrease proportionably. The widows have the moon expressed just as it is in the change; the descendants of the daughters of the first Pophar were incorporated with the rest. Those of the eldest daughter took the eldest son's colour, with a mark of distinction, to shew they were never to succeed to the Popharship, or regency, till there should be no male issue of the others at age to govern.

THIS right of eldership, as these people understand it, is a little intricate, but I shall explain it to the reader more at large, when I come to speak more particularly of their government. When they are sent out into Foreign countries, they take what habit or colour they please, and generally go all alike to be known to each other, but they must not appear in their own country but in their proper colours, it is criminal to do otherwise;

otherwise; with marks also of their families, that in case any misdemeanor should be committed, they may know where to trace it out, for which reason, now they draw near their own country, they were to appear in the colours of their respective names; all but myself, who had the same garment I wore at Grand Cairo, to shew I was a stranger, tho' I wore the Pophar's colour afterwards, as being his relation, and incorporated in his family.

WHEN they were all arrayed in their silken colours spangled with suns of gold, with white fillets round their temples, studded with precious stones, they made a very delightful shew. The sun now had broke thro' the clouds, and discovered to us the prospect of the country; but such a one as I am not able to describe; at that distance I could see nothing but trees and groves; — whether I looked towards the hills or vales, all seemed to be one continued wood, tho' with some seemingly regular intervals of squares and plains. I asked the Pophar if they lived all in woods, or whether the country was only one continued immense forest; he smiled and said, when we come thither you shall see something else besides woods. The reason, says he, why it looks like a wood, is, that besides innumerable kinds of fruits, all our towns, squares and streets, as well as fields and gardens, are planted with trees both for delight and conveniency, tho' you will find spare ground enough for the produce of all things sufficient to make the life of man easy and happy. The glittering of gold which you see thro' the tops of the trees, are golden suns on the tops of the temp-

les and buildings; we build our houses flat and low on account of hurricanes, with gardens of perfumed ever-greens on the top of them, which is the reason you see nothing but groves.

We descended gradually from off the desert thro' the scattered shrubs, and were saluted every now and then with a gale of perfumes. At length we came to a spacious plain a little shelving, and covered with a greenish coat, between moss and grass, which was the utmost border of the desert, and beyond it a small river collected from the hills, as it were weeping out of the sands in different places, which river was the boundary of the kingdom that way.

Here we made a halt, and perceived a small company of ten persons equal to our number, except myself, advancing gravely towards us; they were in the proper colours of the Nomes with spangled suns of gold, as my companions wore, only the tops of their heads were sprinkled with dust in sign of mourning. As soon as they came at a due distance, they fell flat on their faces before the Pophar; without saying a word, and received the golden urns, with the earth we brought along with us. Then they turned and marched directly before us holding the urns as high in their hands as they could, but all in a deep and mournful silence. These were deputies of the five Nomes sent to meet the urns.

We advanced in this silent manner without saying one word, till we came to the river, over which was a stately bridge with a triumphal arch

arch on the top of it, beautified with suns of gold most magnificent to behold. Beyond the bridge, we immediately passed thro' a kind of a circular grove, which led us into a most delightful plain like an amphitheatre, with five avenues of streets leading to it; at the entrance of each avenue stood an innumerable number of people representing the five Nomes, or governments of those immense kingdoms, all in their different colours, spangled with suns of gold, which made the most glorious show in the world. As soon as ever we entered the amphitheatre, our silence was broke with shouts of joy that rended the very skies; then the whole multitude fell flat on their faces adoring the urns, and repeating their shouts and adorations thrice, there advanced ten triumphant chariots, according to the colours of the Nomes with suns as before; nine of the chariots were drawn with six horses each, and the tenth with eight for the Popbar regent. The five deputies, who were the chief of each Nome, with the urns and companions, mounted five of the chariots, the other five were for us, two in a chariot, only myself being a supernumerary, was placed backwards in the Popbar's chariot, which he told me was the only mark of humiliation and inequality I would receive.

We were conducted with five squadrons of horse, of fifty each in their proper colours, with streamers of the same, having the sun in the center, thro' the opposite avenue, till we came into another amphitheatre of a vast extent, where we saw an infinite number of tents of silk of the colour of the Nomes, all of them spangled with golden

golden suns ; here we were to rest and refresh ourselves. The Pophar's tent was in the center of his own colour, which was green, the second Nome in dignity, in whose dominions and government we now were.

I HAVE been longer in this description, because it was more a religious ceremony than any thing else, these people being very mysterious in all they do.*—I shall explain the meaning as briefly as I can. The stopping before we came to the bridge on the borders of those inhospitable deserts; and walking in that mournful silent manner, not only expressed their mourning for their deceased ancestors, but also signified the various calamity and labour incident to human life, where he not only ought to be, but really is in a state of banishment and mourning; wandering in sun-burnt deserts, and tossed with the storms of innumerable lawless desires, still sighing after a better country. The passage over the bridge, they would have to betoken man's entrance into rest by death; their shouts of joy, when the sacred urns arrived in that country, not only signified the happiness of the next life, (for these people

* The ancient Egyptians were so mysterious, particularly in their religious ceremonies, and Arcana of government, that in all probability the ancient fables, which very few yet understand rightly, had their rise from them; tho' the learned Bochart, in his Phaleg, derives them chiefly from the Canaanites, who dispersing themselves all over the world, when they fled from Joshua, imposed upon the credulous Greeks, by the different significations of the same words in their language.

ple universally believe the immortality of the soul, and think none but brutes can be ignorant of it; but also that their ancestors, whose burial dust they brought along with them, were now in a place of everlasting rest.

EVERY ceremony of these people has some mystery or other included in it; tho' there did not appear any harm in any of them, except their falling prostrate before the dust, which looked like rank idolatry. I shall not as yet detain my readers with the description of the beauties of the country thro' which we passed, having so much to say of the more substantial part; that is, of their form of government, laws and customs, both religious and civil; nor describe their prodigious magnificence, tho' joined with a great deal of natural simplicity, in their towns, temples, schools, colleges, &c. because, being built mostly alike, except for particular uses, manufactories, and the like; I shall describe them all in one, when I come to the great city of Phor, otherwise called in their sacred language, No-om*, for if I should stay to describe the immense riches, fertility and beauties of the country, this relation, which is designed as a real account of a place wherein I lived so many years, would rather look like a romance than a true relation.

* Josephus against Appion distinguishes two languages of the ancient Egyptians, the one sacred, the other common. Their sacred language was full of mysteries, perhaps like the Cabala of the Jews.

I SHALL only inform my readers at present, that after having taken a most magnificent repast, consisting of delicious fruits and wines, we passed on by an evening's journey to one of their towns, always conducted and lodged in that triumphant manner, till we came to the head of the before mentioned green Nome, belonging to the Pophar regent, and second in dignity of the whole Empire. Here the urn of dust belonging to that Nome was repositèd in a kind of golden tabernacle set with precious stones of immense value, in the center of a spacious temple, which I shall describe hereafter.

AFTER a week's feasting and rejoicing, both for the reception of the dust, and the safe return of the Pophar and his companions, together with his exaltation to the regency, we set out in the same manner for the other Nomes, to repositè all the urns in their respective temples,—which are five. The country is a little mountainous, also containing vallies, or rather whole regions running out between the desarts; besides vast ridges of mountains in the heart of the country which inclose immense riches in their bowels. The chief town is situated as high as possible in the middle of the Nomes, and about the center of the country, having those irregularities I mentioned. The four inferior Nomes were like the four corners, and the flame coloured Nome where the grand Pophar, and regent pro tempore resided, in the center of the square. Their method was to go to the four inferior Nomes first, and repositè the urns, and then to complete all at the chief town of the first Nome. These Nomes were each

each about eight days very easy journey over. Thus we went the round of all, which is, I think a kind of political visitation at the same time.

At length we came to the great city of Phor, or No-om, there to reposit the last urn, and for all the people to pay their respects to the grand Pophar, if in being, or else to the regent. By that time, what with those who accompanied the procession of the urns, and the inhabitants of that immense town, so many people were gathered together, as one would have almost thought had not been in all the world beside; but in such order and decency distinguished in their ranks, tribes, and colours, as is not easy to be comprehended. The glittering tents spread themselves over the face of the earth.

I SHALL here give a description of the town, because all other great towns or heads of the Nomes are built after that model, as indeed the lesser towns come as near it as they can, except places for arts or trades which are generally built on rivers, or brooks for conveniency; such is the nature of the people, that they affect an exact uniformity and equality in all they do, as being brothers of the same flock. The town of Phor, that is, the Glory or No-om, which signifies the house of the sun, is built circular in imitation of the sun and its rays. It is situated in the largest plain of all the kingdom, and upon the largest river, which is about as big as the river Po, rising from a ridge of mountains under the line, and runs towards the North, where it forms a
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great lake, almost like a sea, whose waters are exhaled by the heat of the sun, having no out-let, or sink under ground; in the sands of the vast deserts encompassing it. This river is cut into a most magnificent canal running directly thro' the middle of the town.

BEFORE it enters the town to prevent inundations, and for other conveniences, there are prodigious basons, locks and sluices, with collateral canals, to divert and let out the water, if need be. The middle stream forms the grand canal, which runs thro' the town; till it comes to the grand place; then there is another lock and sluice dividing it into two semicircles or wings, and carrying it round the grand place, forming an island with the temple of the sun in the centre, and meeting again opposite to where it divided, and so goes on in a canal again. There are also bridges over the strait canals, at proper distances; before the river enters the town, it is divided by the first great lock into two prodigious semicircles encompassing the whole town.

ALL the canals are planted with double rows of cedars, and walks the most delightful that can be imagined. The grand place is in the center of the town, a prodigious round, or immense theatre, encompassed with the branches of the canal, and in the center of that, the temple of the sun. This temple consists of three hundred and sixty five double marble pillars, according to the number of the days of the year, repeated with three stories one above another, and on the top, a cupola open to the sky for the sun to be seen thro'.

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The pillars are all of the Corinthian order, of a marble as white as snow and fluted; the edges of the flutes, with the capitals cornished are all gilt. The inner roofs of the vast galleries on these pillars, are painted with the sun, moon, and stars expressing their different motions; with hieroglyphicks known but to some few of the chief elders or rulers.

THE outsides of all are doubly gilt, as is in the dome or grand concave on the top, open in the middle to the sky. In the middle of this concave is a golden sun, suspended in the void, and supported by lines or rods from the edges of the dome. The artificial sun looks down, as if it were shining on a Globe or earth, erected on a pedestal altar-wise opposite to the sun, according to the situation of their climate to that planet; in which globe or earth are inclosed the urns of their deceased ancestors. On the inside of the pillars, are the seats of the chief men or elders, to hold their councils, which are all publick. Opposite to the twelve great streets, are so many entrances into the temple, with as many magnificent stair-cases between the entrances to go into the galleries or places where they keep the registers of their laws, &c. with gilt balustrades looking down into the temple.

On the pedestals of all the pillars were engraved hieroglyphicks and characters known to none but the five chief Pophars, and communicated under the greatest secrecy to the successor of any one of them in case of death, loss of senses, and the like. I presume, the secrets, and arcana of
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State, and, it may be, of their religion, arts and sciences, are contained therein. The most improper decorations of the temple, in my opinion, are the flutings of the pillars, which rather look too finical for the majestick simplicity affected by these people in other respects.

THE fronts of the houses round the grand place are all concave, or segments of circles, except where the great streets meet, which are twelve in number according to the twelve signs of the Zodiack, pointing to the temple in strait lines like rays to the centre. This vast round is set with double rows and circles of stately cedars before the houses, at an exact distance, as are all the streets on each side, like so many beautiful avenues, which produces a most delightful effect to the eye, as well as conveniency of shade. The cross streets are so many parallel circles round the grand place and temple, as the center, making greater circles as the town enlarges itself.

THEY build always circular ways till the circle is complete; then another, and so on. The middle of the area's between the cuttings of the streets, are left for gardens and other conveniences, enlarging themselves as they proceed from the center; at every cutting of the streets, is a lesser circular space set round with trees, adorned with fountains, or statues of famous men; that, in effect, the whole town is like a prodigious garden, distinguished with temples, pavilions, avenues, and circles of greens; so that it is difficult

difficult to give my readers a just idea of the beauty of it. The great streets open themselves as they lengthen, like the radii of a wheel, so that at the first coming into the town, you have the prospect of the temple and grand place directly before you; and from the temple a direct view of one of the finest avenues and countries in the world. Their principal towns are all built after this form. After they have taken a plan of the place, they first build a temple; then leave the great area or circular market place, round which they build a circle of houses, and add others as they increase, according to the foregoing description.

In all the spaces or cuttings of the streets, are public fountains brought down by pipes from a mountain a considerable distance from the town; or, as I said before, statues of great men holding something in their hands to declare their merit; taken either from the invention of arts and sciences, or some memorable action done by them for the improvement and good of their country. These they look upon as more laudable motives, and greater spurs to glory, than all the trophies erected by other nations for destroying their own species. Their houses, as I observed before, are built low, all exactly of a height, and flat roofed, with artificial gardens on the top of each full of flowers and aromatick herbs, which make a most beautiful appearance when you look down upon them from any eminence.

There are a great many other beauties and conveniences,

conveniencies, according to the genius of the people; which were I to mention them, would make a large volume. I only say, that the riches of the country are immense, which in some measure are all in common, as I shall shew when I come to the nature of their government; the people are the most ingenious and industrious in the world; the governours aiming at nothing but what is for the good of the public, having all the affluence the heart of man can desire, in a place where there has been no war for near three thousand years; so that it is not so much to be wondered at, if they are arrived at that grandeur and magnificence as persons in our world can scarce believe, or conceive.

WHEN the ceremonies for the reception of the urns were over, they proceeded to the inauguration of the Pophar regent, which was performed with no other ceremony but placing him in a chair of state, with his face towards the East, on the top of the highest hill in the Nome, to shew that he was to inspect, or overlook all, looking towards the temple of the sun, which stood directly Eastward of him, to put him in mind that he was to take care of the religion of his ancestors in the first place. When he was thus placed, three hundred and sixty five of the chief of the Nome, as representatives of all the rest, came up to him, and making a respectful bow, said, Eli Pophar, which is as much as to say, hail father of our nation; and he embracing them as a father does his children, answered them with Cali Benim, that is, my dear children. As many of the women did the same. This was all

all the homage they paid him, which was esteemed so sacred as never to be violated. All the distinction of his habit was one great sun on his breast, much bigger than that of any of the rest. The precious stones also, which were set in the white fillet binding his forehead, were larger than ordinary, as were those of the cross circles over his head, terminated on the summit with a large tuff of gold fringe, and a thin plate of gold in the shape of the sun fastened to the top of it horizontally; all of them, both men and women wore those fillet-crowns with a tuff of gold, but no sun on the top, except the Popbar.

As soon as the ceremonies and rejoicings were over, which were performed in tents at the public expence, he was conducted with the cheerful acclamations of the people, and the sound of musical instruments, to a most magnificent tent in the front of the whole camp facing the East, which is looked upon as the most honorable, as first seeing the rising sun; and so on by easy journeys, till he came to the chief town of that Nome.

THE reason why these ceremonies were performed in the different Nomes, was to shew that they all depended on him, and because the empire was so very populous, it was impossible they could meet at one place. I cannot express the caresses I received from them, especially, when they found I was descended from the same race by the mother's side, and so nearly related to the Popbar. Whenever I came first into their company, they all embraced me, men and wo-

men, with the most endearing tenderness; the young beautiful women did the same, calling me brother, and catching me in their arms with such an innocent assurance, as if I had been their real brother lost and found again. I cannot say but some of them seemed to have a fondness for me that appeared to be of another sort, and which afterwards gave me much trouble, but I imputed it to the nature of the sex, who are unaccountably more fond of strangers, whom they know nothing of, than of persons of much greater merit, who converse with them every day.

I SHALL say a word or two more of the nature of the people before I proceed in my relation. They are the handsomest race of people, I believe nature ever produced, with this only difference, which some may think a defect, that they are all too much like one another; that is, from their springing from one family, without any mixture of different nations in their blood; they have neither wars, nor traffick with other people, to adulterate their race, for which reason they know nothing of the vices such a commerce often brings along with it. Their eyes are something too small, but not so little as those of the Chinese; their hair is generally black, and inclined to be a little cropped or frizzled, and their complexion brown, but their features are the most exact and regular imaginable, and in the mountainous parts towards the line, where the air is cooler, they are rather fairer than our Italians; the men are universally well shaped, tall and slender, except thro' some accidental deformity, which is very rare; but the women, who

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keep themselves much within doors are the most beautiful creatures, and the finest shaped in the world, except, as I said, being too much alike. There is such an innocent sweetness in their beauty, and such a naive modesty in their countenance, as cannot be described.

THE visitations which we made to carry the urns, gave me an opportunity of seeing the greenest part of their country as soon as I came there; tho' the Pophar with a less retinue, and with whom I always was, visited them more particularly afterwards. The country is generally more hilly, than plain, and in some parts even mountainous; there are, as I before mentioned, vast ridges of mountains, which run several hundred miles, either under, or parallel to the Equator. These are very cold, and contribute very much to render the climate more temperate than might otherwise be expected, both by refrigerating the air with cooling breezes, which are waisted from thence over the rest of the country, and by supplying the plains with innumerable rivers running both North and South; but chiefly towards the North. These hills, and the great woods they are generally covered with, are the occasion of the country's being subject to rains^a; there are vast forests and places which they cut down and destroy as they want room, leaving lesser groves for beauty and variety, as well as use and convenience.

^a It is well known to the naturalists, that great woods and hills collect clouds and vapours, and consequently cause it to rain more than in other places.

niency. The soil is so prodigious fertile, not only in different sorts of grain and rice; but particularly in an inexhaustible variety of fruits, legumes, and eatable herbs of such nourishing juice, and delicious taste, that to provide fruit for such numbers of people is the least of their care.

THEIR villages being most of them built on the rivulets, for manufactures and trades are not to be numbered. Their hills are full of metallick mines of all sorts, with materials sufficient to work them; silver is the scarcest, and gold almost the most plentiful; it comes out oftentimes in great lumps from the mineral rocks, as if it wept out from between the joints, and afterwards by the natural heat of the earth, or other unknown causes: this gold is more ductile, easier to work, and better for all uses, than that which is drawn from the ore. Their inventions for arts, and all manner of (I won't say purposes,) but even the magnificence of life, are astonishing.

WHEN I spoke of their fruits, I should have mentioned a small sort of a grape that grows there naturally, of which they make a wine sharp at first, but which will keep a great many years, mellowing and improving as it is kept; but the choicest grapes, which are chiefly for drying, are cultivated among them, tho' a very little pains doth it. Their wines are more cordial than inebriating; but a smaller sort diluted with water makes their constant drink.

I do not remember that I ever saw any horn-

ed beasts in the country, except goats of a very large size, which serve them for milk, tho' it is rather too rich: deer there are innumerable, of more different kinds than are in Europe. There is a little beast seemingly of a species between a roe and a sheep, whose flesh is the most nourishing and delicious that can be tasted; these make a dish in all their feasts, and are chiefly reserved for that end.

THEIR fowl both wild and tame, make the greatest part of their food, as to flesh-meat, of which they don't eat much, it being, as they think, too gross food.

THE rivers and lakes are stored with vast quantities of most exquisite fish, particularly a golden trout whose belly is of a bright scarlet colour as delectable to the palate as to the eye. They suppose fish to be more nourishing and easier of digestion than flesh, for which reason they eat much more of it; but having no rivers that run into the sea, they want all of that kind.

THEIR horses, as I observed before, are but small but full of mettle and life, and extremely switt; they have a wild ass larger than the horse, of all the colours of the rainbow, very strong and profitable for burden and drudgery; but their great carriages are drawn by elks, the dromedaries are for travelling over the sands. The rivers, at least in the plain and low countries are cut into canals, by which they carry most of their provision and effects all over the country.

BEFORE I come to the remaining occurrences of my own life, in which nothing very extraordinary happened till I came away, unless I reckon the extraordinary happiness I was placed in, as to all things of this life, in one of the most delicious regions of the universe, married to the Regent's daughter, and the deplorable loss of her with my only remaining son; I shall give my readers a succinct account of their religion, laws, and customs, which are almost as far out of the common way of thinking of the rest of the world, as their country.

OF THEIR RELIGION.

THE religion of these people is really idolatry in the main; tho' as simple and natural as possible for heathens. They indeed will not acknowledge themselves to be heathens in the sense we take the word; that is, worshipers of false Gods, for they have an abhorrence of idolatry in words as well as the Chinese, but are idolaters in effect, worshiping the material sun, and paying those superstitious rites to their deceased ancestors; of which part of their religion, a full account has already been given. These people however acknowledge one supreme God, maker of all things, whom they call El, or the most high of all. This they say natural reason teaches them from an argument, tho' good in itself, yet formed after a different way of arguing from other people.

THEY say all their own wisdom, or that of all the wisest men in the world put together, could never

never form this glorious world in all its causes and effects, so justly adapted to its respective ends, as it is with respect to every individual species. Therefore the author of it must be a being infinitely wiser than all intellectual beings. As for the notion of any thing producing itself, without a prior cause, they laugh at it, and ask why we do not see such effects produced without a cause. Hence they hold only one independent cause, and that there must be one, or nothing could ever be produced. Tho' they make a God of the sun, they don't say he is independent as to his own being; but that he received it from this El.

SOME of the wiser sort, when I argued with them, seemed to acknowledge the sun to be a material Being created by God; but others think him to be a sort of Vicegerent, by whom the El performs every thing as the chief instrumental cause of all productions. This is the reason that they address all their prayers to the sun, tho' they allow all power is to be referred originally to the El.

THE men look upon the moon to be a material Being dependent on the sun; but the women seem to make a Goddess of her, by reason of the influence she has over that sex; and foolishly think she brings forth every month when she is at the full, and that the stars are hers and the sun's children. They all of them, both men and women, rest satisfied in their belief, without any disputes or studied notions about a being so infinitely above them, thinking it much better to adore him in the inscrutability of his essence, in

an humble silence, than to be disputing about what they cannot comprehend; all their search is employed in second causes, and the knowledge of nature as far as it may be useful to men.

THEY address all their prayers, and most of the external actions of their worship to the sun, it is on account of their believing him to be the physical cause of the production of all things by his natural influence; which, tho' the wisest sort of them, when you came to reason more closely, will grant to be derived from the El, and some of them will own him to be a mere material Being, moved by a prior cause, yet the generality of them do not reflect on this; but are really guilty of idolatry in worshipping a mere creature.

THERE are some other points of less consequence, which my readers will observe in the course of the relation. As for the immortality of the soul, rewards and punishments in another life they believe both, tho' they have an odd way of explaining them. They suppose without any hesitation, that the soul is a Being independent of matter, as to its essence, having faculties of thinking, willing, and chusing, which mere matter, let it be spun ever so fine, and actuated by the quickest and the most subtile motion, can never be capable of; but their notion of the pre-existence with the El, before they were sent into bodies, is very confused. The rewards and punishments in the next life, they believe will chiefly consist in this; that in proportion as their actions have been conformable to the just ideas of the supreme Being in this life, partaking still
more.

more and more of his infinite wisdom, so their souls will approach still nearer to the beautiful intelligence of their divine model in the next. But if their actions in this life have been consistent with the supreme reason in God, they shall be permitted to go on for ever in that inconsistency and disagreement, till they become so monstrously wicked and enormous, as to become abominable even to themselves.

THEY believe in the transmigration of souls, not as a punishment in the next life, but as one in this. They say that the souls of men do not enter into brutes; but that the souls of brutes enter into the bodies of men even in this life; and that the body of a voluptuous man, is possessed by the soul of a hog, a lustful man by that of a goat, a treacherous man by that of a fox, a tyrannical man by that of a wolf, and so of the rest. This belief is instilled into them so early, and with so much care, that it is of very great benefit to keep them within the bounds of reason.

OF THEIR LAWS AND CUSTOMS.

OVER and above what has been said already of the nature and customs of these people, their laws are very few in number; but then they are prodigious exact in the observance of them. To weigh the merits of a cause by the weight of the purse, as is done in most countries, would be counted by them one of the greatest enormities. There are no courts for disputes, all is done by laying

laying the case before their public assemblies, or before any one or two prudent and just men, and the affair is finally decided at once. All the law among them is, Thou shalt do no wrong to any one; without entering into any further niceties.

THEIR laws therefore are nothing but the first principles of natural justice, judged and explained by the elders in the public hearing of all who have a mind to come in, as the facts are brought into dispute.

THEY have a positive law among them, not to shed human blood voluntarily. They carry this fundamental law of nature to such a height, that they never put any one to death even for murder, which very rarely happens; that is, once in several ages. If it appears that a person has really murdered another, a thing they think almost impossible, the person convicted is shut up from all commerce of men, with provisions to keep him alive as long as nature allows. After his death the fact is proclaimed, as it was when they shut him up, over all the Names. His name is blotted out of their genealogies; then his dead body is mangled just in the same manner as he killed the innocent, and afterwards burnt to ashes, which are carried up to the highest part of the desarts, and then tossed up into the air, to be carried away by the winds blowing from their own country: Nor is he ever more to be reckoned as one of their race, and there is a general mourning observed throughout the kingdom for nine days.

THERE is also an express law against adultery and whoredom, which are likewise punished after death. If persons are caught in adultery, they are shut up apart till death; then they are exposed naked as they were surprized, and the body of the woman treated after the most ignominious manner for three days. After which they are burnt, and their ashes dispersed as before. Whoredom is only punished in the man, by chaining him to a he-goat, and the woman to a salt bitch, and leading them thus round the Nome. If a woman brings forth by adultery, the child is preserved, till able to be carried with them when they go into Egypt, and there given to some stranger, with ample provisions for its maintenance, but never to be heard of more.

THERE is also one particular I should have mentioned, relating to injustice. If, for example, the elders find there has been any considerable injustice done, the criminal is obliged to restore nine times the value. If any one be convicted to have imposed upon the judges, he is to be sent out to the skirts of the country, to live by himself, for a time proportionable to his guilt, with a mark on his forehead, for all persons to avoid him, lest he should instil his principles into others.

OF THEIR FORM OF GOVERNMENT.

THEIR form of government is patriarchal, which they preserve involably, as being the most tenacious people in the world of their primitive institutions. But the order of the succession is

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extremely

extremely particular to keep up the equality of brotherhood and dignity, as exact they can. What is most particular in this government, is, that they are all absolute in some manner, and independant, as looking on themselves as all equal in birth; yet in an entire dependency of natural subordination or eldership.

THEY are in the same manner lords and proprietors of their own possessions, yet the Pophar and governors can allot and dispose of all for the public emolument, because they look upon him to be as much the father of all, as the immediate natural father is of his proper children, and even in some sense their natural father by right of eldership, because they sprung originally from one man, whom the Grand Pophar represents. To this, that natural, or politick, or even superstitious respect they shew to their parents, contributes so much, that they never dispute, but on the contrary, revere the regulations made by their superiors; being satisfied that they are not only just and good, but that it is their own act, since it is done by virtue of a subordination to which they all belong.

THE Grand Pophar is common father, esteeming all the rest as children and brothers, calling them universally by that name, as they all call one another brothers, bartering and exchanging their commodities as one brother would do with another; and not only that, but they join all in building their towns, public places, schools, &c. laying up all their stores and provisions, over and above the present consumption, in publick places for the use of the whole.

EVERY

EVERY man, wherever he goes, enter into what houses he pleases, as if it were his own home ; this they are doing perpetually throughout the whole country, rather visiting than merchandizing, exchanging the rarities of each respective place with those of other parts, just like friends making presents to one another. Of those people it may be said with a degree of propriety, that they are all servants, every one has his employment ; generally speaking, the younger sort wait on the elders, changing their offices as it is thought proper by their superiors, as in a well regulated community. All their children universally are taught at the public expence, as children of the government, without any distinction but that of personal merit.

THEIR young men and women meet frequently, but then it is in their public assemblies, with grave people mixt along with them ; at all public exercises the women are placed in view to see and be seen, to enflame the young men with emulation in their performances.

OF THEIR MARRIAGES, &c.

THE Pophar informed me, that their greatest care of all was to make marriage esteemed by both parties the happiest state that can be wished for in this life. This, he said, depends more in making the woman happy and fixt in her choice, than the man ; because if the person be imposed upon her, not according to her own inward inclination, that dislike, or revenge, or perhaps a more shameful passion, will make her seek for relief

relief elsewhere; and where women are not virtuous, men will be lewd. We therefore permit the woman to chuse entirely for herself, and the men to make their addresses where they please: but the woman is to distinguish her choice by some signal occasion or other, and that too not without great difficulties on both sides, which being surmounted, they esteem themselves arrived at the happy part of all their wishes. The most ardent and tried love determines the choice: This endears the man to her on the one hand, and the difficulty of finding any woman who has not the same inducements to love her husband, leaves him no encouragement in his lawless desires among married women; and the single women are either so early engaged with their lovers, or so possessed with the notion that a married man cannot belong to her, that his suit would be entirely vain. In a word, we do not allow the least temporal interest to interfere in the choice, but rather wish our young people should fall in love.

The Author returns to the more particular circumstances of his own life.

THE Pophar regent made choice of me for one of his attending companions, with the other young men who came home with us: he had a great many other attendants and officers deputed by common consent, to wait his orders as regent; these were changed every five years, as were those attending the governors of the other Nomes, on account of improvement; for, being all of equal quality, they endeavour to give them as equal an education as is possible, changing their employment,

employments, and waiting on one another in their turns.

BUT to return to myself ; the Pophar being my nearest relation, took me into his own family, as his constant companion, and attendant, when he was not on the publick concerns, where I always accompanied him with most distinguishing marks of his favour. He would often confer with me, and instruct me in their ways and customs, and the polity of their government, enquiring frequently into the particularities of our governments, both civil and religious ; for the last he never endeavoured to persuade me to conform to their ceremonies, and my own good sense told me it was prudence not to meddle with them.

HE had had two sons, both dead, and two daughters living, the one was about ten years old, when I arrived there, the other was born the year before the Pophar set out for Grand Cairo. His lady, much younger than himself, shewed such fresh remains of beauty, as demonstrated that nothing but what sprung from herself, could equal her ; both the Pophar and his consort looked on me as their own son, nor could I expect greater favour had I really been so. I was left to follow what liberal employment I had a mind to. Philosophy, musick and painting had been the chief part of my study and diversion, till my unhappy captivity, and the loss of my brother ; but as I was fallen among a nation of philosophers, that noble science, the mistress of all others, made up the more serious part of my employment ; tho', by the Pophar regent's earnest de-
sire,

fire, I applied myself to the other two, particularly painting.

I APPLIED myself with extraordinary diligence to this art, particularly since the Pophar would have me teach his daughter, whose unparalleled charms, tho' just in the bud, made me insensible to all others. By frequent drawing, I not only pleased him and others, but almost myself; every one there, men and women were to follow some art, or science; the Pophar desired me to impart my art to some of the young people of both sexes, saying they had very great encouragements for the inventors of any new arts, which I might justly claim a title to, with respect to their notion: I did so, and before I left the place, I had the pleasure to see some of them equal, or even excelling their master.

THESE were the chief employments of my leisure hours; tho' I was forced to leave them for considerable intervals, to attend the regent in the private visitations of his charge, which he did frequently from time to time, sometimes to one Nome, sometimes to another, having an eye over all both officers and people. These visitations were rather preservations against, than remedies for any disorders. He used to say, that the commonwealth was like a great machine with different movements, which if frequently visited by the artist, the least flaw being taken notice of in time, was not only soon remedied, but was a means of preserving all the rest in a constant and regular motion; but if neglected, would soon disorder the motions of the other parts,

parts, and either cost a great deal to repair, or bring the whole machine to destruction.

UNLESS on public solemnities, which were always very magnificent, the Pophar went about without any great train, not to burden his people, accompanied by only an assisting elder or two, the young Pophar, and myself, he holding frequent consultations with the subalterns, and even with the meanest artisans, calling them his children; and they having recourse to him as their common father. For the first five years of his regency, the only difficulty we had of any moment to determine was an affair of the most delicate nature I ever heard: Tho' it does not concern myself, I shall relate it to my readers for the peculiar circumstances of it, it being a case entirely new, as well as unprovided for by the laws in their constitution.

THE case was thus:—Two twin brothers had fallen in love with the same woman, and she with them. The men and the woman lived in different parts of the same Nome, and met accidentally at one of their great solemnities; it was at the feast of the sun which is kept twice a year, because their kingdom lies between the tropicks. This situation is the occasion that they have two springs and two summers. At the beginning of each spring, there are great feasts in every Nome, in honour of the sun; they are held in the open fields, in testimony of his being the immediate cause (in their opinion) of the production of all things. All the sacrifice they offer to him are five little pyramids of incense, according to the number

number of their Nomes, placed on the altar in plates of gold till they take fire of themselves.

FIVE young men and as many women are deputed by the governours to perform the office of placing the pyramids of incense on the altar, clad in their spangled robes of the colour of the Nome, with crowns on their heads, marching up two by two, a man and a woman, between two rows of young men and women, placed theatre-wise one above another, and make the most beautiful show that eyes can behold. It happened that one of the twin brothers was deputed, with the young lady I am speaking of, to make the first couple for the placing the Incense on the Altar. They marched up on different sides till they came to the altar: When they have placed the Incense, they salute each other, and cross down, he by the ranks of the women, and she by the men, which they do with a wonderful grace becoming such an august family.

THE design of this is to encourage a decorum in the carriage of the young people, and to give them a sight of each other in their greatest lustre. When the five couple have performed their ceremony, the other ranks come two by two to the altar, saluting each other, and crossing as before, by which means the young people have an opportunity of seeing every man and woman of the whole company, tho' the placing of them is done by lot. If they have not any engagement before, they generally take the first liking to one another at such interviews, and the woman's love and choice being what determines the marriage, without

without any view of interest, being all equal in quality, the young gallants make it their business to gain the affection of the person they like by their future services.

To prevent inconveniences of rivalry at the beginning, if the man be the person the woman likes, he presents her with a flower just in the bud, which she takes and puts in her breast. If she is engaged before, she shews him one, to signify her engagement; which if in the bud only, shews the courtship is gone no further than the first proposal and liking; if half blown, or the like, 'tis an emblem of further progress; if full blown, it signifies that her choice is determined, from whence they can never recede; that is, she can change the man that presents it, but he cannot challenge her till she has worn it publickly. If any dislike should happen after that, they are to be shut up, never to have any husband. If she has no engagement, but does not approve of the person, she makes him a low courtesy, with her eyes shut till he is gone away. If the man be engaged, he wears some favour or other to shew it; if he likes not the woman, he presents her with nothing; if the woman should make some extraordinary advances, without any of his side, she has liberty to live a maid, or to be disposed of among the widows, being looked upon as such, who by the bye, marry none but widowers.

BUT to return to the twins, it happened that the brother who went with the lady to the altar, seeing she had no bud upon her breast, fell in
S₃ love

love with her, and she with him ; the awe of the ceremony hindred them from taking any further notice of one at that time. As she went down the ranks, the other brother saw her, and fell in love with her likewise, and contrives to meet her with a bud in his hand, just as the ceremony ended, which she accepts of, taking him to be the person who had marched up with her to the altar ; but being obliged to go off with the other young ladies ; whether the concern she had been in, in performing the ceremony before such an illustrious assembly, or the heat of the weather, or the joy she conceived in finding her affection reciprocal, or all together, had such an effect, that she fell into a fainting fit among her companions ; who opening her bosom in haste, not minding the flower, it fell down, and was trod under foot. Just as she was recovered, the brother who performed the ceremony, came up and presented his bud, she thinking it had been that she had lost, received it with a look that shewed he had made a greater progress in her affections than what that flower expressed ; the laws not permitting any further conversation at that juncture, they retired to their respective habitations.

SOME time after, the brother who had the luck to present the first flower, whom for distinction I shall call the younger brother, as he really was, found a way to make her a visit by stealth, at a grated window, which, as I observed, was publicly prohibited by their wise governours, but privately connived as to enhance their love. He came to her, and after some amorous conversation,

tion, makes bold to present her the more advanced mark of his affection, which she accepted of, and gave him in return a scarf worked with hearts separated by little brambles, to shew there were some difficulties for him to overcome yet; however they gave one another mutual assurances of love, and he was permitted to profess himself her lover, without declaring her name, for some private reasons she had.

NOT long after, the elder brother came and procured an opportunity of meeting her at the same window. The night was very dark so that he could not see the second flower which she had in her bosom, only she received him with greater signs of joy and freedom than he expected; but reflecting on the signs he had remarked in her countenance, and after her illness, by a sort of natural vanity for his own merits, flattered himself that her passion was rather greater than his, excused himself for being so long without seeing her, and added, that if he were to be guided by the height of his flame, he would see her every night. She reflecting how lately she had seen him, thought his diligence was very extraordinary, but imputed it to the ardour of his passion; in fine she gave him such assured signs of love, that he thought in himself he might pass the middle ceremony, and present her with a full blown flower, to make sure of her. She took it, but told him she would not wear it for some time, till she had passed some forms, and had further proof of his constancy; but for his confirmation of her affection, she put out her hand as far as the grate would permit, which he kissed with all the

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ardour of an enflamed lover, gives her a thousand assurances of his fidelity, and she in return gave him a ribbon with two hearts interwoven with her own hair, separated only with a little hedge of pomegranates almost ripe, to shew that the time of gathering the fruit was nigh at hand.

Thus were the three lovers in the greatest degree of happiness imaginable; the brothers wore her favours on all public occasions, congratulating each other for the success in their armours; but as lovers affect a secrecy in all they do, never telling one another who were the objects of their affection, the next great feast drew on, when the younger brother thought it was time to present the last mark of his affection, in order to demand her in marriage, which was usually performed in those public solemnities.

He told her he hoped it was now time to reward his flame, by wearing the open flower, as a full sign of her consent, and gave her a full blown artificial carnation, with gold flames and little hearts on the leaves, interwoven with wonderful art and ingenuity. She thinking it had been a repetition of the ardour of his affection, took it, and put it in her bosom with all the marks of tenderness, by which the fair sex in all countries know how to reward all the pains of their lovers in a moment. Upon this he resolved to ask her of her parents, which was the only thing necessary on his side, the woman having right to demand any man's son in the kingdom, if he had but presented her with the last mark of his affection. The elder brother having given in his

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some time before, thought the parents approbation was the only thing wanting on his side, and resolves the same day on the same thing.

THEY were strangely surprized to meet one another, but seeing the different favours, they did not know what to make of it. When the father came, they declared the cause of their coming, in terms, which earnestly expressed the agony of their minds: the father was in as great concern as they were, assuring them he had but one daughter, who he was confident would never give such encouragement to two lovers at the same time, contrary to their laws: but seeing their extreme likeness he guessed there must be some mistake. Upon this the daughter was sent for, who being informed it was to declare her consent in the choice of her lover, came down with four flowers in her bosom, not thinking but the two full blown had belonged to the same person, since she had received two before she had worn the first. The description the poets give of the goddess Venus rising out of the sea, could not be more beautiful than the bloom that appeared in her cheeks when she came into the room. I happened to be there present, being sent before by the Poshar, to let the father know of the regent's intended visit; he being a considerable officer, was to order his concerns accordingly.

As soon as the young lady heard the cause of their coming, and seeing them indistinguishably like each other, with the public signs of her favours wrought with her own hand, which they brought along with them, she screamed out, I am
 T betrayed!

betrayed ! and immediately fell into a swoon flat on the floor, almost between her two lovers. The father in a condition very little better, fell down by his daughter, and bathing her with his tears, called to her to open her eyes, or he must die along with her. The young men stood like statues, with rage and despair in their looks at the same time.

I BEING the only indifferent person in the room, tho' extremely surprized at the event, called her mother and women to come to her assistance ; they carried her into another room, undressed her, and by proper remedies, brought her at last to herself ; the first words she spoke were " On ! Berilla, what have you done ? " all the rest was nothing but sobbs and sighs, enough to melt the hardest heart.

WHEN she was in a condition to explain herself, she declared, she liked the person of the man who went up with her to the altar ; that some time after the same person, as she thought, had presented her with the first marks of his affection, which she accepted of, and in fine had given her consent by wearing the full-blown flower ; but which of the two brothers it belonged to she could not tell ; adding she was willing to submit to the decision of the elders, or to undergo what punishment they thought fit for her heedless indiscretion, tho' she never designed to entertain two persons at the same time, but took them to be the same person.

THE care of the marriages being one of the fundamentals

fundamentals of their government, and there being no provision in the law for this extraordinary case, the matter was referred to the Pophar regent, who was to be there in a few days, with guards set over the brothers for fear of mischief, till a full hearing. The affair was discussed before the Pophar regent, and the rest of the elders of the place. The three lovers were present before them, each of them in such an agony as cannot be expressed.

THE brothers were so alike, it was hard to distinguish which was which; the regent asked them which of the two went up to the altar with the young lady; the elder said it was he, which the younger did not deny; the lady being interrogated, owned she designed to entertain the person that went up with her to the altar, but went no further than the first liking: then they asked which of the two brothers gave the first flower, the younger said he presumed he did, since he fell in love with her as she went down the ranks, and contrived to give her the flower as soon as the ceremony was over, not knowing of his brother's affection, neither did she bear any mark of engagement, but accepted of his service, the lady likewise owning the receipt of such a flower, but lost it, fainting away in the croud; but when, as she thought, he restored it to her, she did not like him quite so well, as when she received it the first time, supposing them to be the same person.

BEING asked who gave her the second, third, and last mark of engagement, it appeared to be
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the younger brother, whose flower she wore publicly in her bosom; but then she received the full-blown flower from the elder brother also. The judges looked at one another for some time, not knowing well what to say to the matter. Then the regent asked her, when she gave her consent, if she did not understand the person to be him that went up with her to the altar? She owned she did, which was the elder, but in fact had placed her affections on the person who gave her the first flower, which was the younger. Then the two brothers were placed before her, and she was asked, that supposing she were now at liberty, without any engagement, which of the two brothers she would chuse for her husband? She stopped, and blushed at the question, but at length said the younger had been more assiduous in his courtship, and with that burst into tears, casting a look at the younger brother, which easily shewed the sentiments of her heart.

EVERY one was in the last suspense how the regent would determine the case; but the young men expressed such a concern in their looks, as if the last sentence of life and death, happiness or misery, was to be pronounced over them. When the regent with a countenance partly severe as well as grave, turning towards the young lady, daughter, said he, your ill fortune, or indiscretion, has deprived you from having either of them: Both you cannot have, and you have given both an equal right; if either of them will give up their right, you may marry the other, not else. What do you say, sons, says he, will you contribute to make one of you happy? They

both

both persisted they would not give up their right till the last gasp. Then, says the regent, turning to the lady, who was almost dead with fear and confusion, since neither of them will give up their right, I pronounce sentence on you, to be shut up from the commerce of men, till the death of one of your lovers; then it shall be left to your choice to marry the survivor; so giving orders to have her taken away, the court was going to break up, when the younger brother falling on his knees, cries out, I yield my right rather than the adorable Berilla should be miserable on my account; let me be shut up from the commerce of men, for being the occasion of so divine a creature's misfortune: take her brother, and be happy, and you divine Berilla, only pardon the confusion my innocent love has brought upon you; and then I shall leave the world in peace.

HERE the whole court rose up, and the young man was going out when the regent stopped him; hold, son, says he, there is a greater happiness preparing for you than you expect; Berilla is yours, you alone deserve her, you love her good more than your own; as I find her real love is for you; here join your hands, as I find that your hearts are already: so they were married immediately.

THESE visitations in the company of the Popphar, gave me the opportunity of seeing all the different parts and chief curiosities of the whole empire. Their villa's, or palaces of pleasure, are scattered all over the country, with most beautiful variety: their villages and towns for manufactures,

manufactures, trades, conveniency of Agriculture, &c. are innumerable; their canals, and great lakes, some of them like little seas, are very frequent, according as the nature of the country will allow; with pleasure Houses and pavilions, built at due distances round the borders interspersed with islands, some natural and some artificial; where, at proper seasons you might see thousands of boats skinning backwards and forwards, both for the pleasure and profit of fishing; of which there is an inexhaustible store.

TRAVELLING thus by easy journeys; staying or advancing in our progress as we thought fit; I admired with infinite delight, the effects of industry and liberty, in a country where nature and art seemed to vie with each other in their different productions. Another satisfaction I derived from those visitations, which was the opportunity of being made acquainted with their manner of hunting wild beasts, of which their country is abundantly supplied.

ALL the young people with their governours, or all who are able or willing to go; at particular seasons, disperse themselves all over the kingdom for the purpose of hunting, which they call grand hunts. They chuse some open vale, or vast lawn, as far in the wild forests as they can, where they pitch their tents, and make their rendezvous: then they send out their most courageous young men, in small bodies of ten, in a company well armed, each with his spear and fuscé slung on his back. These go quietly thro' the wildest parts of the forest at proper distances,

es, so as to meet at such a place, which is to view the ground, and find a place proper to make their stand and pitch their toils.

THEY will be several days out about this; but are to make no noise, nor kill any wild beast, unless attacked, or come upon him in his couch unawares, that they may not disturb the rest. When they have made their report, several thousands of them surround a considerable part of the forest, standing close together for their mutual assistance, making as great a noise as they can with dogs, drums, and rattles, and other noisy instruments, to frighten the game towards the center, that none may escape the circle.

WHEN this is done, all advance in a breast, encouraging their dogs, sounding their horns, beating their drums and rattles, that the most courageous beasts are all roused, and run before them towards the center, till by this means they have driven together several hundreds of wild beasts, lions, elks, wild boars, foxes, hares, in fine, all sorts of beasts as were within that circle. It is most terrible to see such a heap of cruel beasts gathered together, grinning and roaring at one another in a most frightful manner; but the wild boar is the master of all. Whoever comes near him in that rage, even the largest lyon, he strikes at him with his tusks and makes him keep his distance.

WHEN they are brought within a proper compass, they pitch their toils round there, and inclose them in, every man joining close to his neighbour,

neighbour, holding out their spears to keep them off. If any beast should endeavour to make his escape which some will do now and then, particularly the wild boars, will run a-head against the points of the spears, and make very material sport. They told me that once a prodigious wild sow broke thro' three files of spears, overturned the men and made a gap that set them all a running almost in a body that way, that they were forced to open and let them take their career, and so lost all their labour.

BUT now they have men ready with their fuses to drop any beast that should offer to turn a-head. When they are enclosed, there is most terrible work, the greatest beasts fighting and goring one another for rage and spight, and the more fearful running into the toils for shelter. Then our men with their fuses drop the largest as fast as they can: when they shoot the wild boar, three or four aim at him at a time, to be sure to drop him or disable him, otherwise he runs full at the last that wounded him, with such fury, that sometimes he will break thro' the strongest toils; but his companions all join their spears to keep him off. When they have dropped all that are dangerous, and as much as they have a mind, they open their toils and dispatch all that are gasping. I have known above a hundred of beasts of all sorts killed in one day. Then they carry off their spoil to the rendezvous, feasting and rejoicing, and sending presents as before.

THERE is oftentimes very great danger, when they go thro' the woods to make discovery of their haunts;

haunts ; because, going in small companies, some stubborn beast or other will attack them directly ; every man, as I said, has a tufee slung at his back, and his spear in his hand for his defence.

BEING once in one of their parties, we stumbled on a prodigious wild boar, as he was lying in his haunt just in our way ; some of us were passing by him, but I thought such a noble prey was not to be lost ; so we surrounded him, and drew up to him with more courage and curiosity than prudence ; one of my companions, who was my intimate friend, being one of those who conducted me over the deserts, came up nearer to him than the rest, with his spear in his hands, stretched out ready to receive him, in case he should come at him ; at which the beast started up of a sudden with a noise that would have terrified the stoutest hero, and made at him with such a fury that we gave him up for lost.

He stood his ground with so much courage, and held his spear so firm and exact, that he run it directly up the mouth of the beast ; quite into the inner part of his throat ; the boar roared and shook his head in a terrible manner, endeavouring to get the spear out, which if he had done, all the world could not have saved the young man. I seeing the danger, ran in with the same precipitancy, and clapping the muzzle of my tufee almost close to his side a little behind his fore shoulder, shot him quite through the body ; so he dropped down dead before us.

JUST as we thought the danger was over, the

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slow hearing his cry came rushing on us, and that so suddenly, that before I could turn myself with my spear, she struck at me behind with her snout, pushing on at the same time, that she knocked me down with her impetuosity, and the place being a little shelving, came tumbling quite over me, which was the occasion of saving my life.

I was scarce got on my feet and on my guard, not only ashamed of the foil, but very well apprized of the danger; when making at me alone, tho' my companions came into my assistance, she pushed at me a second time with equal fury. I held my spear with all my might, thinking to take her in the mouth; but missing my aim, I took her just in the throat, where the head and neck join, and thrust my spear with such force, her own career meeting me, that I struck quite thro' her windpipe, striking the spear in her neck bone so fast, that when she dropt we could scarce get it out again. She tost and reeled her head a good while before she fell; but her windpipe being cut and bleeding inwardly she was soon choaked: my companions had hit her with their spears, on the sides and back, but her hide and bristles were so thick and hard, they did her very little damage.

THEY all applauded my courage and victory, as if I had killed both the swine. But I, as justice required, gave the greatest part of the glory, for the death of the boar, to the courageous dexterity of the young man, who had exposed himself so generously, and hit him so exact in the throat.

WE left the carcasses there, not being able to carry them off. I had the honour to carry the boar's head on the point of my spear, which I would have given to the young man, but he refused it, saying, I had not only killed it, but saved his life. The honour being judged to me by every one, I sent it away as a present to the divine Iſipheua, a thing allowed by their customs, tho' as yet I never durst make any declarations of love: she accepted of it, but added, she hoped I would make no more such presents, without explaining herself any further.

I SHALL now enter into a part of my life, of which I am in some doubt, whether it is proper to lay before my readers, or not; I mean the hopes and fears, the joys and anxieties of a young man in love, with no less a person than the daughter of the regent of this vast empire. The first time I saw the incomparable Iſipheua, tho' she was then but ten years old, I was resolved to fix there, or no where.

It was five years after my arrival, before I dared to let her see the least glimmering of my affection. Her father seeing she carried no mark of any engagement, asked her in a familiar way, if her eyes had made no conquests; she blushed and said she hoped not. He told me also as a friend, that I was older than their customs cared to allow young men to live single, and with a smile asked me if the charms of the Bassa's daughter of Grand Cairo had eradicated in me all ideas of love; I told him there were objects enough in Mezorania to make me forget any thing I had seen before.

I WAS

I was just come back from one of our visitations, when I was struck with the most lively sense of grief I ever felt in my life. I had always observed before, that Isiphena never wore any sign of engagement, but then I found she carried a bud in her bosom; I fell ill immediately upon it, which she perceiving, came to see me without any, as she used to be before, keeping her eyes upon me to see what effect it would have. Seeing her continue without any marks of engagement, I recovered and made bold to tell her one day, that I could not but pity the miserable person, whoever he was, who had lost the place in her bosom, he had before; she said unconcernedly, that both the wearing and taking away the flower from her bosom, was done out of kindness to the person. I was then so taken up with contrary thoughts, that I did not perceive she meant to try whether she was the object of my thoughts, or not.

FINDING she carried no more marks of engagement I was resolved to try my fortune for life or death, the first opportunity, which offered itself not long after. To dwell too long upon my courtship, would be uninteresting to my readers, therefore I shall omit mentioning several circumstances, which occurred in the course of it till I was married, which was soon after my first overtures of love were made. We lived happily together for several years, in which time my beloved Isiphena brought into the world three beautiful children. Our happiness seemed to be unequalled, when death, cruel death, summoned from this world my divine Isiphena and three children.

children, all in the course of six days! No tongue can express, nor pen describe my feelings; I wished for death to call me from the earth, but the supreme governor of the universe thought fit to prolong my life, to experience more extraordinary vicissitudes of fortune.

Two years after the extinction of my family, the Pophar came to me one day, and said,—“ Son, at the expiration of my regency, which will be in about one year, I intend to take a tour to Europe, and shall be happy to have you accompany me there;—say, will you consent ?” After a few minutes consideration, I agreed to his proposal.

THE time soon drew nigh, when we were to undertake our journey for Grand Cairo, where I was in hopes of seeing my native country once more. We provided a good quantity of jewels, and as much gold as we could well carry, for our present expences at Grand Cairo, and elsewhere, and future exigencies. The day at last arrived, when we were to take our departure, and all things being in readiness, we mounted our dromedaries. Not to mention the ceremonies of our taking leave, we were conducted in a mournful manner over the bridge, and launched once more over the ocean of the sands and desarts, which were before us. We arrived at Grand Cairo at the usual period of time, without any particular disaster; after a few days tarrying in this city, the Pophar and myself began to think of our journey into Italy; we had agreed with Monsieur Godart, commander of a French ship,

to carry us to Venice, on board of which, we set sail for Candy, where M. Godart was to touch, the 16th day of August, A. D. 1712. On our voyage the Popbar fell so dangerously ill, that we thought we could scarce get him to Candy; he assured me by the knowledge he had of himself and nature, that his time was come.

WE put in at the first creek, where the land air a little refreshed him; but it was a fallacious crisis, for in a few days all of us saw him yield up the ghost with a courage becoming the greatest hero, and the best of men.

SOME days had to expire, before M. Godart could make an end of his concerns. I was walking in a melancholy posture one day along the sea shore, and reflecting on the adventures of my past life, occasioned by those very waters whercon I was looking, when I came or rather my feet carried me to a hanging rock, on the side of the island, just on the edge of the sea, and where there was just room enough for two or three persons to stand privately under covert, very difficult to be discerned; where going to sit down, and indulge my melancholy thoughts, I espied a Turk and two women, as if concealed under the rock; my own troubles not allowing me the curiosity to pry into other people's concerns, made me turn short back again: but the elder of the two women, who was mistress of the other, seeing by my dress, that I was a stranger and a christian (being now in that habit,) came running to me, and falling on her knees, laid hold of mine, and begged me to take pity on a distressed

fed woman, who expected every moment to be butchered by one of the most inhuman villains living, from whose violence they had fled, and hid themselves in that place, in expectation of finding a boat to convey them off; I lifted her up, and thought I saw something in that face, I had seen before, tho' much altered by years and troubles. She did the same by me, and at length cried out, O Heavens! it cannot be the man I hope! I remembered confusedly something of the voice, as well as the face; and after a deal of astonishment, found it was the Curdish lady, who had saved my life from the Pirate Hamets. Oh! says she, I have just time enough to tell ye, that we expect to be pursued by that inhuman wretch, unless you can find a boat to carry us off before he finds us, otherwise we must fall a sacrifice to his cruelty.

I NEVER staid to consider consequences, but answered precipitately that I would do my best, and so ran back to the ship as fast as I could, and with the help of the first man brought the boat to the rock. I was just getting out to take hold of her hand, when we heard some men come rushing in behind us, and one of them cried, hold, villain, that wicked woman shall not escape so, and fires a pistol, which missing the lady, shot the man attending her, into the belly, so that he fell down presently, tho' not quite dead. I had provided myself with a Turkish scymitar, and a case of pistols, under my sash for my defence on shipboard; I saw there was no time to deliberate, so I fired directly at them, for they were three, and had the good luck to drop one of them. But

Hamets

Hamets as I found afterwards minding nothing but his revenge on the woman fired again, and missing the lady a second time, shot her maid thro' the arm, and was drawing his scymitar to cleave her down, when I stepped in between the lady, but shooting with too much precipitancy, the bullets passed under his arm, and lodged in the body of his second; he started back at the fire so near him, which gave me time to draw my scymitar. Being now upon equal terms, he retired two or three paces, and cried, who art thou, that venturest thy life so boldly for this wicked woman? I knew his voice perfectly well, neither was he so much altered as the lady. I am the man, said I, whose life thou wouldst have taken, but this lady saved it, whose cause I shall now revenge as well as my own, and my dear brother's.

We made no more words but fell to it with our scymitars, with all our might; he was a brave stout man, and let me see I should have work enough to hew him down. After several attacks, he gave me a considerable wound on my arm, and I cut him a-cross the cheek a pretty large gash, but not to endanger his life; at length the justice of my cause would have it, that striking off his turban at one stroke, and with another falling on his bare head, I cut him quite into the brain, that some of them spurted on my scymitar. He fell down, as I thought, quite dead, but after some time he gave a groan, and muttered these words, "Mahomet, thou art just, I killed this woman's husband, and she has been the occasion of my death;" with these words he gave up the ghost. By this time the lady's attendant

was

was dead, so I took the lady and her woman without staying for fear of further difficulties, and putting them in the boat, conducted them to the ship. Monsieur Godart was extremely troubled at the accident, saying we should have all the island upon us, and made great difficulty to receive the lady; but upon a just representation of the case, and an abundant recompence for his effects left behind, we got him to take her in, and hoist sail for Venice as fast as we could.

WE arrived at Venice without any considerable accident, the 10th of Dec. A. D. 1713. It happened to be the carnival time, during our stay at Venice; curiosity led me, as well as a great many other strangers, of the first rank, to see the nature of it. I put on my Mezoranian habit, spangled with suns of gold, and the fillet-crown on my head, adorned with several jewels of very great value, which I believe was the most remarkable and magnificent dress of any there. I went unmasked, being assured my face and person was unknown to all that part of the world. Every one's eyes were upon me.

SEVERAL of the masqueraders came up to me, and conversed, particularly the ladies. They spoke to me in several languages, as Latin, French, Italian, Spanish, High-Dutch, &c. I answered them all in the Mezoranian language, which seemed as strange to them, as my dress. Some of them spoke to me in the Turkish and Persian language, in *Lingua Franca*, and some in an Indian language I really did not understand. I answered them still in the Mezoranian, of which no body knew one word. Two

Two ladies particularly, very richly dressed, followed me wherever I went. One proved afterwards to be Favilla a celebrated Courtesan, in the richest dress of all the company; the other was a Bologna lady. Notwithstanding their diligence, I got away unknown at that time. The next time I came, I appeared in the same dress, but with richer jewels; I had more eyes upon me then, than I had before. The Courtesan pursued me again in a different, but richer dress than the former. At length she got me by myself; and pulling off her Masque shewed me a wonderful pretty face, only there was too fierce an assurance in it. She cried in Italian O Signor you are not so ignorant of our language, as you would seem to be! You can speak Italian and French too; tho' we do not know who you are, we have learnt you are a man of honour. If you would not understand our words, you may understand a face, which very great personages have been glad to look at, and with that put on one of the most ensnaring airs I ever saw.

I was about to answer her, when the other lady came up, and pulling off her mask also, said almost the same things, but with a modesty more graceful than her beauty, which was most exquisite. I made them both a most respectful bow and told them, that it had been much safer for me if I had kept myself still unknown and never seen such dangerous charms. I pronounced these words with an air, that shewed, that I was more pleased with the modesty of the last lady, than the commanding assurance of the first.

THE Courtesan, tho' a little nettled at the preference she thought I gave the other, put on a more serious air, and said, she had been informed there was something very extraordinary in my character, and should be glad to hear more of it by herself; that her name was Favilla, and that she lived in such a street, where I should find her house remarkable enough. The Bolognian lady, was then at Venice on account of the death of her uncle, one of the Senators, who had left her all his effects, said modestly, if I should favour her with a visit, as she had been informed, that I was a learned man, and a virtuoso, she being inclined that way herself, she should be glad of an hour's conversation with me on that subject, telling me her name and where she lived; adding, if I would inform myself of her character, I need not be ashamed of her acquaintance; nor I hope of mine, madam, says the other, thinking she had been reflected on by that word.

I WAS going to reply to the ladies, when company came up, and broke off the discourse; I was resolved to see neither of them, and would go no more to the assembly, tho' almost unavoidably I saw both of them afterwards. I enquired into Favilla's character, tho' I scarce doubted of it by what I saw and heard, and was informed that she was an imperious Courtesan, who had enslaved several persons of the first rank, of different nations, and enriched herself by their spoils; so I was fully resolved not to see her; but as M. Godart and myself were walking to see the town, he brought me either industriously, or accidentally, by her door; she was sitting at
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the window of one of the most magnificent palaces in Venice, such spoils had she reaped from her bewitched lovers.

As soon as she saw me, she sent a servant to tell me, that that lady would speak with me; I made some difficulty, but M. Godart said, that a man of honour could not refuse such a favour as that; so I went in, and M. Godart with me. The lady received me with a most charming agreeable air, much different from her former assurance, and conducted me into a most magnificent apartment, leaving M. Godart entertaining a very pretty lady, her companion. Not to detain my readers too long, when I would not understand what she meant, she offered me marriage, with the inheritance of all her effects; I was put to the last nonplus. I assured her with a most profound bow, that tho' I was not worthy of such a happiness, I had an indispensable obligation on me never to marry; all the blood she had came in her face: I do not know what she was going to do, but finding her in that disorder, I made another bow, saying, I would consider further on her proposal and walked directly out of the house, designing to leave Venice as soon as ever my affairs would give me leave.

SOME time after, M. Godart, came to me, and said, that he was forced to do as I did; that the lady was in such an outrageous fury he did not know what might be the consequence. Three nights after, as M. Godart, and a young kinsman of his, and myself, were going towards the Rialto, in the dusk of the evening, four ruffians attacked

attacked us unawares ; two of them set upon me, the other two attacked M. Godart and his kinsman ; the poor young gentleman was run thro' the body the first push ; I made shift to disable one of my adversaries, but in doing it, the other run me thro' the ribs, but the sword took only part of my body, and missing my entrails, the point went out on the side of my back. M. Godart had killed one of his men, and wounded the other ; but the ruffians seeing us now two to two, thought fit to march off as well as they could.

I WAS forced to be led to my lodging, not doubting but the wound was mortal, tho' it proved not to be so ; the affair made a great noise about town : We very rationally supposed it was Favilla who had set the assassins on, but we knew her to be so powerful with the Senators, that there was no hopes of justice. While I was recovering, I was told there was a lady with two waiting women, desired to see me on very earnest business, if it would not be incommodious to me. (M. Godart would not stir from my bedside, for fear of accidents.) Who should this be but Favilla, who came all in mourning for my misfortune ; I pretended to be a dying man, and took the liberty of telling her of her way of living, to what a dismal pass her passions had brought her ; in fine, I said so much, and begged her by all that was dear, to consider her state, that bursting into a flood of tears, she promised me if I died, she would become a penitent Nun. I effected so much by letters afterwards, that tho' I recovered she performed her promise.

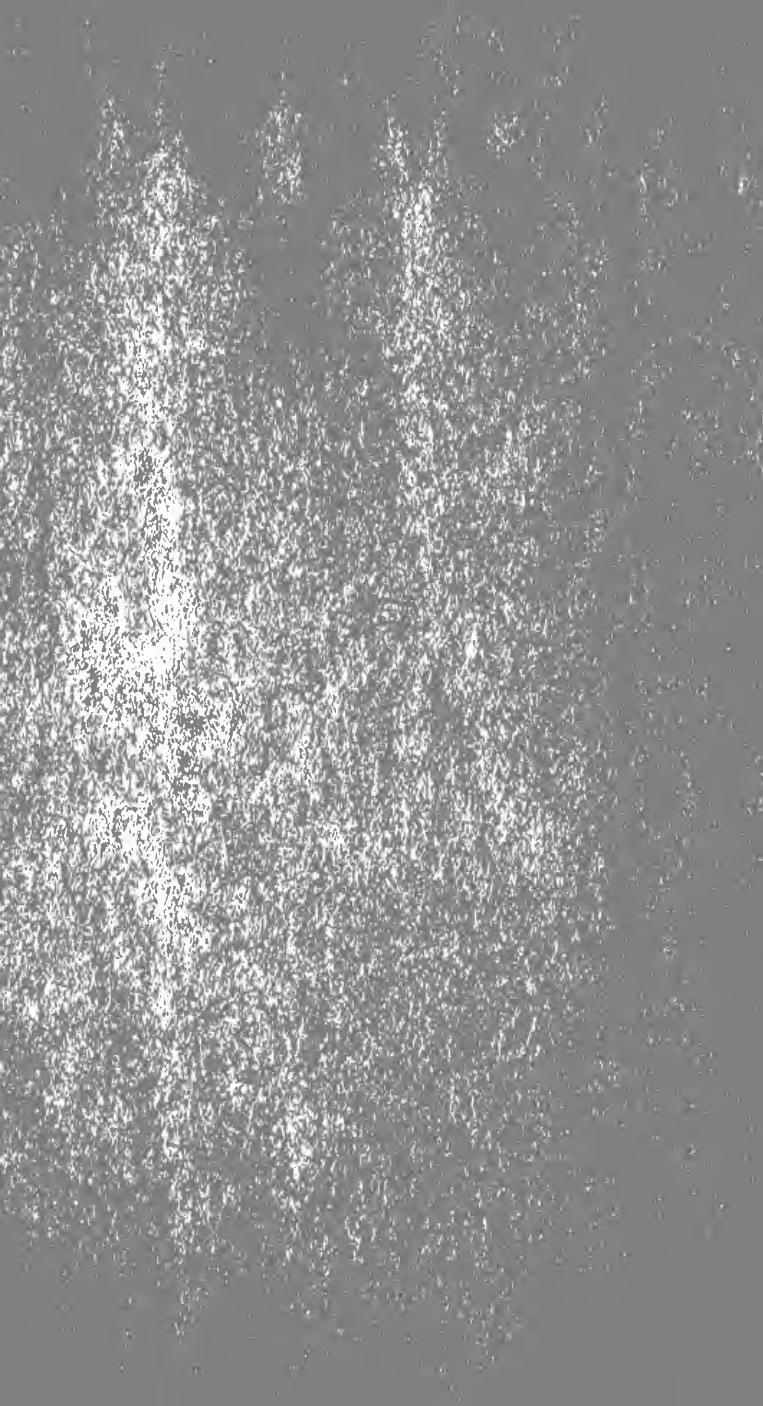
THE Bolognian lady had heard of my misfortune, and sent presents to me frequently, of the richest cordials that could be got in Venice. Finding my illness continued longer than was expected, she sent me word, that tho' it was not so decent for her to make the first visit, she had heard so much of my adventures, as very much raised her curiosity, to hear them from my own mouth, when I was capable of conversation without doing me any prejudice. I had informed my self of her character from very good hands, so that I was very curious to converse with a person of incomparable talents as I heard she was mistress of.

To sum up all, in short, she came several times to see me, infomuch that we contracted the most virtuous friendship, by our mutual inclination to learning, and the sympathy of our tempers, as ever passed between two persons of different sexes. It was on her account I resolved to settle at Bologna; and having some knowledge in nature and physick, I took on me that character, to be the oftner in her company without scandal; neither of us are inclined to marriage. She is one of the most virtuous women living, and myself being advanced in years, we are resolved to live in this manner during the remainder of our lives.

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